

The LUTHERAN

MAY 10 '49



WAITING FOR SOMEBODY

Children in German DP camps are hoping for a home somewhere

APR 30 '49

Vol. 31, No. 31

MAY 4, 1949

5 CENTS

A Hand Was There

AFTER CHURCH, we were discussing the sermon on "Faith." June said, "Of course, it's what we've been taught since childhood. Still, it's hard to see how it works out practically. I know we must trust God even in little things, but with so many millions of people in the world. . . ."

It was not strange that this conversation should have lingered in my mind as I went homeward, but it was strange that an incident in the subway should carry on the argument.

Lines of people were converging toward the stairs leading to the lower level. In the crowd a family of four moved slowly. The father, with a baby on his arm, tugged a suitcase. The mother, carrying a smaller bag and a cardboard box, was with difficulty holding onto a small girl. As she shifted the box under her arm, the child broke away from her and pushed ahead into the crowd.

We neared the top of the stairs and the little girl suddenly realized that she needed help. She did not look up, but her tiny hand went straight into the air, in silent, instinctive appeal—a prayer of faith, if ever there was one. The parents were a step behind but I was right beside her. I grasped the small fingers and together, step by step, we reached the foot of the stairs in safety.

The others, catching up with us, smiled at me gratefully and I smiled back. The little girl, still not looking up, transferred her hold to her mother's outstretched hand. She was unaware that the hand of a stranger had held her securely.

"That's one of the ways," I said to myself. "Millions of people in the world . . . and God can use these very people to help answer each other's prayer."

JANE GILBERT

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors
Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Catherine Herzel,
Nathan R. Melhorn, Earl S. Rudisill, John Schmidt, Julius F. Seebach, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknebe, the Rev. T. Benton Peery, S.T.D., Mr. Carl Schulz, the Rev. Joseph Sittler, Jr., D.D.
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription Price, \$2.50 a Year. Copyright, 1949, by United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - - By Julius F. Seebach		10
Washington	- - - - - By Robert E. Van Deusen		12
Canadian Affairs	- - - - - By Norman Berner		13
CHILE TREATS PROTESTANTS WELL	- By Stewart W. Herman		14
Refugees from Europe will find freedom of worship			
The Pride of a Righteous Nation	- - - - - By Reinhold Niebuhr		17
YOUNG MAN IN POLITICS	- - - - - By Alton M. Motter		18
John G. Simmons resigns his pastorate to run for mayor			
WHAT HAPPENS TO THE BODY?	- - - - - By U. S. Leupold		22
The body doesn't end at death. That's why it's important			
ANSWERS FOR EVERYBODY	- - - - - By Adam E. Polcrack		24
Experiment in radio explanations			
Random Thoughts in Church	- - - - - By Elizabeth Ann Dean		26
Personal Problem Clinic	- - - - - By Earl S. Rudisill		27
When the Family Worships Together	- - - - - By Catherine Herzel		28
Life in the Spirit	- - - - - By John Schmidt		29
"Know the Bible" Studies in the Epistle to the Romans			
Books	- - - - -		31
Reviews and Ratings of Current Films	- - - - -		33
Occasions	- - - - - 35	Campus	- - - - - 36
News in the Churches:			
California: Los Angeles—38; Iowa—39; Minnesota—40;			
New York: Long Island—41; New York City—42; Rochester—43;			
Ohio: Toledo—44; Washington-Oregon—45			
In Conclusion	- - - - -		50

Next Week: SKELDON GETS A SCHOOL - - By Raghoonandan Nery

THE CHURCH IN THE NEWS

1948 gain: 3 children, 2 adults

Nobody would be thrilled by membership figures for the United Lutheran Church in 1948. Statistics from 32 synods were reported in late April by Dr. F. Eppling Reinartz, ULC secretary. They showed that the average ULC congregation made a net gain of five in its membership last year.

At the end of 1948 there were 4,124 ULC congregations, averaging 464 members apiece, of whom 329 are confirmed (above 13 years of age) and 135 are child members. A year earlier there had been 4,096 congregations which averaged 327 confirmed and 132 child members.

Total membership in 4,124 churches on Dec. 31, 1948, was 1,914,018. Net increase in membership in 1948 had been 33,390. This just about measured up to the population gain in the U.S. and Canada during the year.

Congregational bookkeeping

United Lutheran birthrate in 1948 was still high: 25 per cent above the average of the previous 10 years. There had been a dozen children baptized in the "average congregation" in 1948—a total of 51,271 in the ULC.

This was the second highest number on record, exceeded only in 1947 (55,664). In 1938 there had been 33,872 child baptisms.

In 1948 there had been 20,688 child members transferred to the adult membership by confirmation. An additional 16,154 persons were received in ULC congregations by confirmation in 1948, plus 7,737 adults by baptism. There were 37,344 persons received in ULC congregations by certificate of transfer,

and 25,935 dismissed by certificate: net gain, 11,409.

Inactive members restored to church rolls numbered 17,623. Inactive members dropped from the rolls numbered 41,541: net loss, 23,918. There were 15,801 deaths of adult members, 1,033 deaths of child members.

Of 1,355,912 adult members eligible to receive Holy Communion in 1948, 936,380 had come to their church's altar at least once in the year.

Offerings are up

Brightest figures for the United Lutheran Church in 1948 are the records of offerings received in 4,124 congregations. The total was nearly \$40 million.

Actual expenditures of the ULC congregations were \$41,622,978. Part of the money spent for building construction and equipment ("unusual expenses") was borrowed. Indebtedness of ULC churches increased \$2,277,954 in the year, so current income in 1948 was \$39,345,024. Debts went up instead of down for the first time in a long while.

Dividing 1,355,912 (confirmed membership) into \$39,345,024 (expenditures of current income) indicates that the average member gave his church \$29 last year. In most congregations one-third of the members give more than two-thirds of the offerings.

Current expenses of ULC congregations were \$15 per member. Unusual expenses were \$8.40. Offerings for benevolence were \$7.27. Benevolence offerings in 1947 had been \$6.29. The dollar-per-member increase in benevolence offerings went almost entirely to the United Lutheran Church apportionment fund, which got \$1,266,659 more

in 1948 than in 1947.

ULC church members, making an average offering of \$29 apiece (\$26.65 in 1947) were well above the average in 26 Protestant churches of the U.S. and Canada. In 1948 the average in 26 major denominations had been \$23.71, said the United Stewardship Council last month.

Endress is secretary

When Dr. Clarence C. Stoughton leaves his office as stewardship secretary of the United Lutheran Church on Sept. 1, his successor will be Mr. Henry Endress. Dr. Stoughton will become president of Wittenberg College.

The ULC Executive Board at its meeting on April 22 decided to advance Mr. Endress to the secretaryship from his post as associate secretary. He has held this office since 1946. He has been responsible for production of the annual stewardship films, "And Now I See" (1947), "Salt of the Earth" (1948),



HENRY ENDRESS
Movie maker

and "Like a Mighty Army," which is now being made.

The Endress-produced films, which

cost about \$75,000 apiece for manufacture and distribution, have been widely used outside the Lutheran church. It is expected that before the end of 1949 the rental income for "And Now I See" will equal the cost of production.

Since 1946 Mr. Endress has produced pamphlets and recordings used throughout the ULC in promoting stewardship. Previous to 1946 he directed fund-raising and publicity campaigns for community chests, hospitals, and colleges in Connecticut and New York.

UN chapel is good idea

A room for prayer and meditation will be provided in the new buildings of the United Nations in New York City, announced Trygve Lie last month.

It isn't easy to figure a way of showing some recognition of God in the United Nations, it was explained. Christians of all varieties, Moslem Arabs, Hindus, and atheist Russians are among the delegates. The Soviet Union may make a vigorous protest against the plan for the prayer room.

Arrangement for a prayer chamber in the UN headquarters was applauded by Dr. Walter W. Van Kirk of the Federal Council of Churches. "As Christians, we believe that the God of our Lord and Saviour Jesus Christ is the sovereign ruler of men and of nations," he said.

"Only as the member states of the United Nations are prepared to accommodate their policies to the higher laws of that divine order toward which the whole creation moves, can it be expected that our own and succeeding generations can be saved from the scourge of war."

Change at the ULPH

A major change in staff at the United Lutheran Publication House was made

by the ULC Board of Publication at its meeting on April 19. Mrs. Margaret A. Roberts retired as treasurer of the



MARGARET A. ROBERTS
Three decades at ULPH

board and ULPH personnel manager. Mr. Ernst P. Hoepfner was chosen as her successor in both positions.

Mrs. Roberts was a staff member of the Publication Society of the Lutheran General Synod at the time this society



ERNST P. HOEPFNER
The new treasurer

was merged into the ULPH in 1919. She has been a ULPH executive continuously since that time. During two lengthy intervals in the 30-year period she served as acting manager of the Publication House.

Mr. Hoepfner has been employed by the ULPH since 1922. For the last nine years he has been sales manager, in charge of stores in Philadelphia, Baltimore, Chicago, Columbia, Los Angeles, and Pittsburgh. New sales manager will be Mr. William Pepper, who has been the ULPH purchasing manager since 1945.

Roman Catholics in the news

No press agent in his brightest dreams could have imagined getting so much front-page space in American newspapers as the Roman Catholic Church achieved in April.

First came the Boston College story, in which a Jesuit priest accused his archbishop of "brutal action" against him. Archbishop Richard J. Cushing had stripped Father Leonard Feeney of "the right to perform any priestly functions, including preaching and the teaching of religion."

"I am being silenced," said Father Feeney, "because I believe there is no salvation outside the Catholic Church and without personal submission to our Holy Father, the Pope."

Father Feeney had rushed to the defense of three Boston College teachers and a teacher in the Boston College high school. They had said the college was teaching the heresy that non-Catholics can go to heaven. From the Vatican itself came the word that Father Feeney and the four teachers were wrong.

"Those who are ignorant of the true religion . . . will not be held guilty . . . in the eyes of the Lord," a pope had said in 1854.

Catechism comes

Just as the Boston College story drifted out of the headlines, along came the publication of the revised Baltimore Catechism, chief book of doctrine for Roman Catholic laymen in the United States. Seldom has any book published in America received so much public notice.

In 426 pages of questions and answers, the Catechism covers the whole field of faith and morals from the Roman Catholic point of view.

"Are all obliged to belong to the Catholic Church in order to be saved?" asks Question 166. The answer is "yes." "No one can be saved without sanctifying grace, and the Catholic church alone is the divinely established means by which grace is brought to the world. . ."

However there are a few exceptions, explained in the answer to Question 167. "No one can be saved unless he belongs in some manner to the Catholic church. . . . Persons who make use of the graces God gives them, even though they are not members of the true church, actually have the desire to become members. . . ."

Some people—even Protestants—are said to belong to "the soul of the church," even though not properly joined in its body because of their "invincible ignorance."

Argument in Maryland

Protestants and Roman Catholics had assembled together in St. Mary's City, Maryland, last month to celebrate "freedom of conscience" week. Father Louis A. Wheeler led off by charging that "even in our own county of St. Mary's . . . it seems that there is today a group of men . . . who plot to curtail the Catholic church and her parochial schools."

Secret meetings are being held by men who "plan an intolerant procedure

toward their Catholic brethren," said the priest.

A Protestant pastor, the Rev. Asbury Smith, was the next speaker. He said "it is a fact that today there is a vigorous campaign on the part of our Catholic community to change the American pattern so as to allow tax support to parochial schools.

"I regret that our Catholic friends feel it necessary to try to break with our long tradition of separation of church and state. . . . If our Catholic friends persist in this matter I think we will enter a long period of contention."

Catholics persist

Loud cries for money from the public treasury to support Roman Catholic parochial schools came from the National Catholic Educational Association last month. Three speakers at the association meeting in Philadelphia argued in favor of help for the parochial schools.

The Thomas aid-to-education bill now pending in the U.S. Congress was sharply condemned by the association because it does not provide direct aid for parochial schools.

"For more than a century our schools have trained and sent forth legions of loyal, honest, God-fearing citizens, who have proved by their daily lives that a good Catholic is always a good American," Bishop Hugh L. Lamb told 8,000 delegates. Catholic schools, he said, are not only a bulwark of the church but also a bulwark of the state.

"It is a handicap to voluntary educational endeavor that the government refuses any support," said the Rev. Robert J. Slavin of Providence College, Rhode Island. "The state is appropriating unto itself more and more of the nation's surplus wealth in taxes, and there has been a decided falling off of

donations to private schools."

Roman Catholic schools face a serious crisis, said the Rev. William E. McManus of the National Catholic Welfare Conference. There are no longer enough priests, brothers, and nuns to do the teaching. It is becoming necessary to employ laymen.

Protestants visit president

Single-file through the White House executive offices came the editors of 50 Protestant periodicals of the U.S. and Canada last month. President Harry Truman bestowed a handclasp on each. Then everybody went out into the garden where the president made a little speech.

Mr. Truman cannot go to church every Sunday, he explained, "because the burdens of this office are so great that I have to put in an average of 16 or 17 hours a day in order to keep abreast of what is going on."

When he does go to the First Baptist Church in Washington, he goes "for the purpose of worshiping God and not for the purpose of being a circus." He tries to avoid publicity because "a great many people, if they find that the president—not Harry Truman, but the president—is going to be in church, they will go to church."

Protestant editors were 100 per cent opposed to any grant of federal funds for parochial schools. They went on record in favor of amendment to the Thomas bill "so as to make impossible under any circumstances the grant of federal funds to parochial schools." Increasing efforts are being made, said the editors, "to break down the traditional American separation between church and state."

Editors of Protestant papers have for 30 years maintained contact with one another through meetings of their As-

sociated Church Press. At the Washington meeting last month Dr. David D. Baker, editor of the *Messenger* (Evangelical and Reformed), was elected president, and Dr. Harold E. Fey, managing editor of the *Christian Century*, was elected vice president. Dr. G. Elson Ruff of THE LUTHERAN was re-elected secretary-treasurer.

Europe in 1949

¶ In Czechoslovakia a farmer was running his threshing machine near a church on Sunday. The noise disturbed the worshipers. The pastor asked the sexton to toll the church bell.

The farmer came running to the church to ask, "Who died?" The pastor replied, "The third commandment."

The farmer filed suit against the pastor, who was fined 100 crowns, reports the *Lutheran News Bulletin* from Geneva.

¶ A questionnaire was distributed last month among employees of the Soviet-controlled Railway Administration in eastern Germany. It asked workers to provide detailed information regarding their church membership and whether they intend "to leave the church in the near future."

Communist freedom of religion

"This malicious campaign undertaken against our country is completely groundless," said the Bulgarian National Council of Orthodox Clergy last month. "We declare before the world's public opinion that all believing people in Bulgaria enjoy complete religious freedom."

While 15 Bulgarian Protestant clergymen remained in prison, the council protested against "the slanderous assertion of Anglo-American imperialists in regard to alleged restrictions on religious freedom in the People's Republic



Religious News Service Photo

SUNDAY IN ETHIOPIA

Worshippers leaving Coptic Church of the Holy Trinity in Addis Ababa

of Bulgaria."

In Hungary the Communist leader, Matyas Rakosi, said at an election rally that "nobody has been persecuted nor will anybody ever be persecuted in this country because of his religious convictions." Joseph Mindszenty, the Roman Catholic cardinal now imprisoned in Hungary, is "a tool of American imperialists," he said.

Mr. Seldon Chapin, U.S. minister to Hungary, said in Washington last month that Communists in eastern European nations want "to absorb the churches into the state, to use them for political purposes, to turn the churches into propaganda departments of the state—but at the same time to keep the outward forms of religious worship intact."

Ethiopian prayer

April 5 was a day of prayer for the "reunion of Eritrea with Ethiopia," by order of His Beatitude Abuna Basilios of the Ethiopian Church, reports *Ecumenical Press Service*. The question of dividing up the former Italian colonies is under discussion at the United Nations assembly.

The Ethiopian Church is officially under the jurisdiction of the Coptic Church of Egypt. This connection has continued since A.D. 345. Three months ago an old dispute was settled. The Ethiopian Abuna (bishop) will have control over internal affairs of the church. The Egyptian archbishop will exercise a minimum amount of long-distance supervision from Alexandria.

World News Notes

Price of potatoes

UNCLE SAM is extending his business as a benevolent dealer in potatoes for the benefit of the parity-supported potato farmers. The business seemed formidable enough when Uncle Sam absorbed 108,000,000 bushels of the 1946 output. However, the absorption from the 1948 crop passed that top figure in the past month, and is expected to top 120 million bushels.

The cause of this is the 90 per cent parity provision, which the Maine and Idaho expert farmers deplore, but the less successful potato farmers cherish. The consumer not only is forced to pay a high price in his grocery store, but also pays the 90 per cent parity government support with additional taxes.

The administration sells the accumulated potatoes at the merest fraction of the cost—one cent a bushel, with the understanding that none are to be sold for food purposes to families. The loss in handling the accumulation in 1946 was \$91 million, the loss for present purchases will likely be over \$170 million, all out of the public pocketbook.

Liquidation

BRITAIN, HAVING in recent months experienced loosening of ties with Canada, and the withdrawal of Eire into complete independence, is now confronted with a third possibility of the same kind. India talks about abandoning dominion status she assumed in 1947 in the British Commonwealth of Nations, and become instead "a sovereign, independent republic."

A factor in the movement is doubtless Indian unrest and delay over the difficulties of finding herself in her present unstable condition. There is also a

lingering resentment of Britain's long rule.

However, India's wiser minds are not anxious for a complete break, under present explosive world conditions. For that reason India's Premier Nehru has been meeting with other prime ministers of the commonwealth to see if a constitutional formula may not be devised whereby the proposed independent India republic could continue to function within the Commonwealth structure in matters of economic development, trade and co-ordinated defense.

The last-named is evidently based upon communist agitation in the Far East and the truculent threats of her Soviet neighbor to the north. Such adjustments should be possible inasmuch as the other dominions are moving in the same direction.

Invention

AUSTRIA'S PATENT OFFICE has at last been able to recover and reorganize for business. Its breakdown during the chaos induced by invasion and war, and furthered by weary waiting until occupation squabbles could be resolved sufficiently to give Austrian officials a chance to operate, has finally resulted in the issuance of the first valid letters of patent in 18 years.

Patent-hungry inventors must have been undaunted, for 17,000 applicants have handed in their bids for recognition and the right to produce. Austrian officials promise a vast surprise to the outside world. They say many of the new patents are sensational, and constitute a revelation and unique advances in world industry.

Information

IT IS DIVERTING to know that there is (for the present) a place behind the Iron Curtain where Soviet citizens can obtain objective information concerning the Western point of view. The city is Moscow, the location the headquarters of the U.N. Information Service situated in Apartment 16 of 15 Hohlovski Pereulok.

On holidays this center flies its own, not the Soviet flag. Any Soviet citizen may enter without being suspected of ulterior motives, and inquire into summaries of speeches by Western representatives to the UN, side by side with those of Molotov, Vishinsky, or Gromyko. All are presented without interpretation or hostile comment.

The office is in charge of Michael S. Vavilov, a Soviet citizen, whose duty it is, together with that of five assistants, to offer this service to the USSR, the Ukrainian SSR, and the Byelo-Russian SSR. The service is rendered under the terms of an oath of loyalty to the UN to perform these duties "with the interests of the United Nations *only* in view, and not to seek or accept instructions from any government or authority external to the United Nations."

Ex-presidents unhappy

BETANCOURT and Gallegos, both named Romulo and both ex-presidents of Venezuela by expulsion, have joined forces to organize Latin America's first government-in-exile, which is located in Havana, Cuba.

Their first aggressive action has been to arrange for an appeal to the UN Assembly. The charges formulated, however, are not against their native land or its usurping government, but against Peron of Argentina, whom they accuse of encouraging military dictatorships throughout Latin America.

Those that expelled the accusing Venezuelan ex-presidents are cited as particular examples, but they charge the same situation was fomented in Peru by Peron, who is using this means to extend his control over all South America with friendly military leaders helped by him.

Ex-president Gallegos, in the meantime, has appealed to Mrs. Roosevelt to intervene before a UN Commission on behalf of 2,000 of his party followers, some of them ex-cabinet officers, who are being held in Venezuelan prisons without bail and without any right to trial in the courts of the land.

Here and there

BRITAIN's peanut-oil project in Africa has suffered a new calamity. The first disappointment encountered, a production falling far below anticipation and a consequent drop in profit as well, has been followed by a serious lack of transportation to market for the crop reaped. Thousands of tons of the peanuts are rotting in storage. . . . PARAGUAY's recent military coup to overthrow the current regime signalizes the state of Latin American governments. Paraguay's was the 100th revolution on that continent during the last 20 years. . . . THE ORANGEMEN of North Ireland (militantly Protestant) are using bottles emptied by their bibulous fellow-citizens in a novel project. It is a special work of the Floating Christian Endeavor, a sub-division of the Irish Christian Endeavor Union. They are filling the bottles with biblical texts, recorking them; and setting them adrift well out to sea. Many of them have been picked up and reported from the coasts of the Baltic countries, Schleswig-Holstein and even from North American waters and shores.

—JULIUS F. SEEBACH

WHEN CONGRESSMEN left for the Easter recess, members of the House Judiciary Committee were told that on their return the Immigration Subcommittee would be ready to present the completed draft of a new DP Bill, based on a revision of the Celler Bill. The Judiciary Committee is expected to report the bill favorably early in May.

On the Senate side, Senator Pat McCarran, chairman of both the Judiciary Committee and the Immigration Subcommittee, continues to postpone action on the McGrath-Neely Bill. Senator Alexander Wiley, ranking minority committee member, is pressing for liberalization of last year's DP Act, which bore his name.

Probable provisions

The House subcommittee worked in secrecy. The best undocumented information available indicates that the bill will include the following provisions:

1. The date of eligibility is advanced to Jan. 1, 1949.

2. The number to be admitted is increased from 205,000 to 300,000, with provision that the President may admit an additional 100,000 if he deems it in the best interest of the U.S. and necessary for the final liquidation of the DP problem.

3. The total includes 5,000 orphans (on a non-quota basis), 4,000 DPs in Shanghai, and 18,000 Poles in England.

4. The mortgaging of future quotas is reduced from 50 per cent to 25 per cent for five years, then raised again to 50 per cent.

5. Up to 50 per cent of the non-preference portion of regular immigration quotas will be made available to DPs outside of the DP zones of Europe.

6. The present provision requiring specific job and housing assurances is not included. Instead, the DP Commission is directed to distribute the DPs as widely as possible throughout the U.S., and sponsors will be required to guarantee that they will not become public charges.

7. The so-called "Baltic preference" clause is dropped. There is a provision prohibiting discrimination for or against a DP because of race, religion, or national origin.

8. Agriculture is included among the other occupational preferences, in place of the separate agricultural preference in the present law.

9. The DP Commission is authorized to loan up to \$5,000,000 (provided by the RFC) to voluntary agencies for inland transportation and resettlement expenses.

10. The controversial "groups and elements" clause, by which the race and religion of those admitted would be in proportion to their numbers in the camps, is not included in the new bill.

11. The provision for admission of persons of German ethnic origin is retained and extended to four years, with 50 per cent of the German (not Austrian) quota earmarked for them.

Retention of this provision, which serves as a token recognition of the expellee problem in Germany, is a result of growing awareness of the seriousness of the problem on the part of Protestant and Roman Catholic groups. The Visa Division uncorked a bottleneck recently by sending our consuls abroad an official working definition of the term "German ethnic origin."

—ROBERT E. VAN DEUSEN

BY THE MIDDLE of this year Canada will have paid out a billion dollars on its family allowance plan—better known as the baby bonus. The plan went into effect in 1945 and is now benefiting 1,700,000 families.

Eligible for allowances are all children under 16 who were born in Canada or have lived in the country for three consecutive years. Monthly payments are computed as follows: for all children under 6, \$5 each; 6-9 years, \$6; 10-12 years, \$7; 13-15 years, \$8. Amount of the allowance is reduced slightly for all children after the fourth.

According to the Family Allowances Act the money "must be spent exclusively towards the maintenance, care, training, education, and advancement of the child." Checks may be withheld if the money is misused, but comparatively few such cases have been reported.

Since the inception of the plan there has been a steady increase in the number of beneficiaries and the total payments made. The increase came primarily from a climbing birth rate which in 1947 reached 28.6—highest in Canada's history. The easing of eligibility regulations in two special cases will further add to the allowance roll.

THE FIRST CASE is Newfoundland. When that island became the tenth province of the Dominion the end of March, all its families went into the plan on a par with their fellow Canadians.

The "three consecutive years" residence required for children born outside of Canada has been modified in the case of DPs. Allowances will be paid for these "new Canadian" children af-

ter only one year in the country.

The average payment per family last year was \$13.30. Quebec draws the largest payment made to any province—nearly \$90 million a year. This makes an average of \$15.63 as compared with \$11.80 in Ontario—an indication of how much bigger the families in Quebec are.

As announced in the "Speech from the Throne" (see THE LUTHERAN, March 2), the government proposes to "broaden the scope" of the allowances—presumably by canceling the clause which reduces the scale of allowances for all children after the fourth. Such a move would add an estimated \$5 million and is drawing protests, especially from those who have opposed the plan from its inception.

MOST SERIOUS objection comes from those who argue that, if any extra money is to be handed out by the government for social security purposes, it should go to the old-age pensioners. Despite high living costs these persons must get along on a basic monthly pension of \$30. Many of these have no other source of income—and certainly no parents to support them.

Others point out that at least until this year, when military estimates were upped considerably, family allowances were getting more than twice as much as national defense, and \$100 million more than is being spent for public education.

It is not likely, however, that this or any succeeding government will kill a plan that sends out \$20 million a month to the voters. But in the long run it's the voter who pays—especially Poppa. The allowance checks are in Momma's name!

—NORMAN BERNER

Chile Treats Protestants Well

By STEWART W. HERMAN

Government leaders were glad to hear about Lutheran plans for bringing refugees from Europe. Protestants, although not numerous, have civil liberties in Chile

THE HIGH POINT of our seven-week flight around South America was—in more ways than one—the crossing of the mighty Andes. Our approach was a two-hour run over the monotonously flat prairies of Argentina. When the snow-covered mountains hove in close view, our four-motored plane tipped up her nose and began a steady, throbbing climb. For the passengers it was as effortless as ascending Mout Blanc on an escalator.

For an unforgettable 30 minutes we soared over countless jagged white peaks glistening in the noonday sun. The horizon blue of the cloudless sky paled under the impact of so much pristine brilliance and recovered its deep blueness only in the high vault of heaven. Not a living thing was to be seen in all that gorgeous, treacherous waste of white. It was both a regret and a relief—at last—to reach the other side and turn down into fertile Chilean valleys filled with smiling, green farms. In a scant half-hour we touched the airport at Santiago.

In Chile the higher altitude was still perceptible, but not in a physical sense. The climate, of course, is good and there are no mosquitoes. Americans and North Europeans feel at home on the West Coast here. There is even a good deal of sooty haze in Santiago to blacken the buildings and tickle the accustomed nostril.

This capital is said to be the "most American" of the South American cities, that is, it most resembles the

United States. I failed to see much reason for this dubious compliment.

IN ONE RESPECT Santiago does not seem "typically" American. Unlike other South American cities it has no skyscrapers and will not build any. The reason is that the danger of earthquake is everpresent. Consequently, the larger structures under construction look something like the air raid "bunkers" built in Germany during the last years of the war.

The most insubstantial thing in central Santiago is the traffic cop perched in a "pulpit," not in the street but safely in the middle of the sidewalk! Even here the stampede of people threatens to overwhelm him and his parasol.

To me the pleasant feature of Chile was its air of freedom and tolerance. Here was none of the uneasiness and personal uncertainty which hovers over Buenos Aires. Here was none of the chauvinistic nationalism which the foreigner feels in Venezuela, and much less of the monopolistic Roman Catholicism which pervades most of Latin America. Indeed, we were told that more than half of the Roman priests are of foreign origin and that many of these are to be found even in the remote villages.

FOR THE FIRST TIME Mr. Braley (of the World Council of Churches' Refugee Division) and I (on behalf of the Lutheran World Federation) were actually urged to carry our cause right to the top of the government . . . yes, to the

president of the republic. This proved to be unnecessary, because we were received on 10-minute notice by the undersecretary of the Ministry of Interior who concluded our interview by inviting us to return the next day to present our case before a plenary session of the Chilean Commission on Colonization! Our audience was most successful, and we hope to obtain not only jobs but land for refugees who are still homeless in Europe.

Our primary purpose in visiting these countries was to organize the local Protestant and Orthodox churches into reception committees. This was quickly accomplished in Chile where Protestants do not feel they are a minority that must remain hidden. To be sure, Chile feels itself to be a Roman Catholic country, and the Roman arm is strong. There is a certain social discrimination to be found, excluding Protestants from the inner circle of Chilean tradition. On the other hand, many Protestants have risen to high positions of affluence and influence throughout the land.

WE STUMBLER UPON a rather strange use of words when it became necessary to find a name for this new inter-church immigration committee. It seemed appropriate to indicate its Christian nature, but we were told that the adjective "Christian" had a definite connotation. It was applied almost exclusively to Protestant missions!

When a person is asked to describe his religious affiliation, he calls himself "Catholic," if Roman Catholic, or "Christian," if Protestant! Therefore it was thought better *not* to use "Christian" in the title of the committee.

The most active missionary movements in Chile stem from the Pentecostals and the Baptists. American Bap-

tists are said to be pouring large sums of money into most South American countries. Methodists are also well-established in Chile and handsome Santiago College, a school for girls, was founded by them. A similar institution for boys, the *Instituto Inglese*, was run by Presbyterians, but unfortunately the school had to close last year. The spacious buildings are now for sale. Meantime the incoming immigrants are being housed in one of the dormitories by the resourceful American secretary of the local YWCA, Miss Mary Brobst, who is taking an active interest in our worldwide resettlement plans.

THERE ARE DOZENS of different schools run by various churches and various national groups in Chile. There are Italian and British schools, German Protestant and German Catholic schools. As yet, the Chilean government has shown little or no inclination to nationalize the educational institutions. In South America this restraint is phenomenal!

Moreover, the German schools retained their property and their language all during the war. Of course, all children who expect to go on to higher centers of learning and qualify for state diplomas must take their examinations in Spanish.

These schools contribute much to the maintenance of language differences in the churches. The single largest Protestant body is probably the German Evangelical Church which counts about 20,000 members. Whereas most of the missions draw their membership from the lowest and poorest Chilean classes, many of the German-Chileans preserved their cultural traditions and educational standards. Both as farmers and as businessmen they have thrived and some of them, despite partial confis-

cations during the war, are very wealthy. They form an aristocracy of their own.

ONLY RECENTLY have these German Protestants decided to work toward the final severance of administrative ties to the Evangelical Church in Germany. But there is as yet almost no indication that they see their future in becoming a Spanish-speaking Lutheran church. They have only about a dozen pastors, all of whom have come from Germany. The nearest Lutheran seminary is in Buenos Aires. Anyhow, the Chilean congregations prefer to bring their pastors out for several years and then send them back to Germany. There is not enough room to change around among so few parishes.

This may sound strange to American ears, but it must be remembered that striking remnants of the old state-church idea still exist in these German colonies. The 20,000 are not all *active* church members. Far from it. Like the German synods in Brazil and Argentina, the Chilean church has stood so far aloof from "mission work" (or, proselyting, as it is sometimes called) that it has sometimes failed to evangelize its own. The pastor occupied a too-official position in the colony.

Pastor Friedrich Karle, president of the Chilean Church and pastor of the Santiago congregation, sees these problems with a clear eye. Genuine fervor permeates his preaching and, consequently, his church in Santiago contains not only the confirmation class (attendance requested!) and some de-

voted ladies (as is mostly the case) but also a generous budget of men.

After 19 years of service in this parish he pursues his sick calls and his schedule of religious instruction in the schools with a regularity that is not only conscientious habit but impassioned conviction. How many Christians—ministers included!—jump at every opportunity to "escape" from the routine of their church duties for a little while!

ONE OF THE THINGS that Chilean housewives like about Protestant housemaids who came from the missions is that they are above-average in cleanliness and honesty. These "lower-class" Protestants are called *Canuto* after an early missionary whose name was Canute. It is a slightly derogatory designation but, at the same time, it pays tribute to that peculiar evangelical discipline which imparts a special character to those for whom Christianity has become something more than a dry formality.

Pastor Karle, who was a graduate student at Harvard, would like to see American Lutheranism add its contribution to the development of the Evangelical Church in Chile by sending a carefully chosen pastor to start a ministry among the Germans and others who are gradually shifting to the Spanish language. Co-operation of that sort is worth serious study. Otherwise the day may come when the Lutheran church will expire with the German language there. The danger, fortunately is not acute.



But for some trouble and sorrow we should never know half the good there is about us.

CHARLES DICKENS

THE PRIDE OF A RIGHTEOUS NATION

Americans shouldn't pretend to be better than they are

By REINHOLD NIEBUHR

RECENTLY A POPULAR magazine scolded those of us who persist in criticizing certain American policies. We were advised to cease such criticism, since it weakens the confidence of the nations that depend upon us. The idea expressed in this magazine seemed to be that the more we claim to be a model of virtue, the more we would commend our cause to the rest of the world.

Actually such advice does not correspond to our experience in personal and intimate relations. We find no one more insufferable in our relations than the individual whose sense of personal virtue puts every one else in the wrong. On the other hand the "gracious" individuals to whom we turn in times of crisis are always humble spirits, who have some knowledge of the similarity between our weakness and their own.

IN INTERNATIONAL relations experience teaches the same lesson. There is a very general respect for the United States in the whole democratic world. We have been found more resolute and less vacillating than the world expected of us. The European recovery program proved us capable of a wiser and more foresighted statesmanship than the world had imagined.

But our friends still have some doubts about us. The Asiatic world regards our racial prejudices as typical of the pride of the white race, which they abhor and resent. We are furthermore much too wealthy to inspire the confidence of a poor continent.

The poverty-stricken Europeans have something of the same reaction. They

suspect moreover that our particular brand of democracy is too undisciplined to serve their purposes. They think it has this color because the wealth of our nation makes it less necessary for us to bring economic life under control for the good of society.

The respect in which we are held is therefore not unqualified. We do not increase it by pretending to a more perfect virtue than we have actually achieved. It is interesting, for instance, how quickly Europeans, who are grateful for the Marshall Plan, react critically to American pretension that the plan is motivated by pure generosity.

They know very well that motives of self-interest are mixed with our generosity. They find it easier to be grateful for our virtue if we are modest enough to admit that our virtue is not unmixed.

A SPECIAL TEMPTATION to self-righteousness comes from the fact that we have been champions of freedom against tyranny twice in one generation. The evils of both of these forms of tyranny are so obvious that it is rather easy to appear virtuous by comparison.

The speeches of our public men, who praise the virtues of democracy in comparison with totalitarianism, are becoming boring. Of course democracy is better than tyranny. Yet it may not be as good as it ought to be. And this comparison prevents it from realizing its highest potentialities.

A democracy which degenerates into mere anti-Communism may, in fact, lose most of its democratic virtues.

Young Man in Politics

By ALTON M. MOTTER

Recently a United Lutheran pastor resigned
to run for mayor of Minneapolis

That same year he decided to change from his study of law to the ministry where, as he saw it then, one could really "do something" about Christian ethics instead of "just talking" about the subject in a classroom.

GRADUATING FROM DRAKE; where he majored in economics and political science and gained the reputation of being one of the school's best orators, he attended Northwestern Lutheran Theological Seminary and graduated in 1942. The same year he married Mary Jane Stewart whom he had met in a play produced in their home church in Des Moines, and accepted a call to become pastor of St. Mark's in Minneapolis.

His six years at St. Mark's were marked by the development of an aggressive church program which saw the staff enlarged to include a parish worker, a church secretary, a full-time student assistant . . . two services each Sunday morning . . . a membership which tripled to nearly nine hundred persons . . . the debt eliminated and funds raised for a new building program.

During these years, he shared the problems of his people. Before each wedding he insisted on a preliminary conference to try to help young people to be sure that they were ready for



"FROM PULPIT TO POLITICS"—that is the way the press described the recent decision of the Rev. John G. Simmons, former pastor of St. Mark's Lutheran Church, Minneapolis, to run for mayor of that city of a half-million people. Back of that headline is a long story.

Although born in Missouri, the real start in political life for this 31-year-old pastor of the United Lutheran Church began at the age of 18 in Iowa. That was his first year at Drake University when he led the movement to change the name of his new home town, Valley Junction, to West Des Moines. He also worked on the successful campaign of the first Democrat ever to go to Congress from Polk County.

Mr. Motter is executive secretary of the Council of Churches in St. Paul, Minnesota.

the real sacrifices necessary to a lasting partnership. "I always told these young people," he said, "when things go wrong, see me, before you see a lawyer—it will be cheaper." His church became known for its "family spirit."

BELIEVING THAT a pastor's parish can never be defined by the immediate neighborhood of the church building, Pastor Simmons took an active interest in the affairs of the whole city which affected all of its people in such matters as education, recreation, labor, rights of minorities, housing, law enforcement, youth delinquency and political procedures which would solve some of the problems in these fields. During his pastorate, he supported almost every city and state movement for human betterment.

His willingness always to stand up and be counted led him increasingly into civic and political activities. On the state level, he served as president of the Minnesota State Pastors' Conference, the Lutheran Welfare Society of Minnesota, and the Minnesota Fair Employment Practices Council. In Minneapolis, his interests included the presidency of the Lutheran as well as the Protestant Ministers' Association, the YMCA, Boy Scouts, Youth Work, Urban League, Council of Social Agencies, inter-racial and inter-faith activities and the Citizens' Committee of Public Education.

A strong influence which led him into the field of politics was his personal relationship with Senator Hubert H. Humphrey who had become mayor of Minneapolis at the age of 34. Their common social philosophy and mutual interest in human-welfare legislation, together with some similarity in temperament, led the pastor of St. Mark's to the mayor's office on many occasions.

Their most highly publicized work together was in connection with the settling of the telephone strike in 1947. The Northwest division of the Communication Workers of America made Humphrey, Simmons, and Governor Luther Youngdahl honorary members of their organization in appreciation of their efforts. Of his close friend, Hubert Humphrey, Simmons has often said, "I serve as his conscience." Humphrey says of him, "He has the qualities needed in public life. I am 100 per cent for him. He knows the city of Minneapolis from 'A' to 'Z.'"

JOHN SIMMONS' decision to enter politics was not impulsive. Having made the decision, he resigned his pastorate on Feb. 20 and turned in his ordination papers to the president of the Northwest Synod. His farewell sermon brought tears both to pastor and congregation.

The *North Minneapolis Post* commented, editorially: "No man has done a better job as a minister than John Simmons. He was a good pastor. We have always felt more men of his type were needed in the ministry . . . yet when it was apparent he was going to enter politics, we are proud he had the courage to lay aside his ecclesiastical garb and powers so that no one could construe he was seeking the office on that basis."

To those who criticize him for his decision, he is quick to point out that Lutheran clergymen were members of the first Continental Congress and have been active in legislative affairs of local and national life since.

He puts it this way: "I feel the basic principles of Christianity need to be carried into public office. In the mayor's office, I plan to carry out those principles along the same lines I did as a pastor except that it will be in the



THE SIMMONS FAMILY
Moving out of the parsonage

wider arena of life where people really live. It will give me a greater area in which to work for the good of my fellowmen."

WHEN IN ACTION John Simmons is a human dynamo. He spends many a 16- and 18-working-hour day. Most people get the feeling after watching and listening to him that they have been wasting their own lives in idleness. Some of his best friends in the ministry warn him that keeping this boundless energy under control is his biggest problem. "Keep close to the Lord. Think twice before you speak!" they say.

But his deep convictions are not easily limited to studied pronouncements. Like his predecessor, Senator Humphrey, who became nationally famous for his Civil Rights plank in the Democratic party platform last year, Simmons feels that "civil rights is the basic issue of the twentieth century. In the church, we have not yet made it clear that our Christian faith will not compromise with the demand for equality for all people regardless of race, color or class."

When asked, "What is the responsibility of the church to society?" there is something of the social passion of the prophets in his reply: "One reason

Jesus was so strong in his treatment of the ecclesiastically and economically powerful is because they were guilty of the sin of pride, and pride is one of our worst social sins today."

HE BELIEVES that the "future belongs to those who understand, appreciate and co-operate with the labor movement. The day envisioned by Edwin Markham in his 'Man With the Hoe' is here. A church which is not vital at the point where it touches the labor movement is not meeting the needs of a changing world. Too often, church leaders and people live in ivory towers, fight a mere battle of words which are both 'too little and too late.'"

The church needs to get close to labor, he feels, "not to get on the band wagon but because the ministry of Jesus was basically concerned with the common, ordinary people of His day." In the field of housing and medical care, this means the church must stand for a more adequate program for the people "who need it most and can least afford it."

Labor was quick to sense his genuine

interest in their problems. This is reflected in the recent vote of the City's Central Labor Union's secret ballot vote of 161 to 111 to support his candidacy. This action was taken in spite of the fact that his chief opponent carried a union card.

People who meet the young pastor-candidate react with mingled feelings. Writes one Minneapolis columnist: "One may get the impression on first meeting Pastor Simmons that he is almost flippant and devil-may-care. But it doesn't take long to see the deep compassion, the keen sensitivity to all human problems that lie behind his twinkling eyes."

This is a fair evaluation of him. Youthful in attitude and personality, passionately interested in the welfare of people, a dynamic public speaker and leader, John Simmons bids fair to join the ranks of such political leaders in Minnesota as Luther Youngdahl, Walter Judd, Harold Stassen, and Hubert Humphrey in his determination to apply the principles of Christianity in "the arena of life where people really live."



Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and calling up of character is going forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to debate and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

BISHOP HALL

The real mark of a saint is that he makes it easier for others to believe in God.

T. R. GLOVER

What Happens to the Body?

By U. S. LEUPOLD

A good bit of our time and energy is spent on keeping our bodies operating. Is this, in the long run, a waste of time?

THE VALUE of a thing derives from its purpose. If it has no purpose it has no value. Only as I realize the purpose of a thing, can I come to appreciate its value.

An electrical train is wasted on a one-year-old who cannot understand its purpose. Natives in the uncivilized lands often fail to realize the value of gadgets introduced from other countries because they employ them contrary to their original purpose. A loudspeaker used for a headdress or an Eversharp strung as an ornament around the neck does not achieve its purpose.

Likewise the riches hidden under the soil gain value as a purpose for them is found. Pitchblende held little interest for prospectors until it became known as the source of uranium and therefore the basic material for atomic development.

A COUPLE HAVE ADOPTED a baby boy. They love him and care for him. But as he grows in years, they begin to appreciate him even more, for he is showing unusual musical ability. They realize that their boy has a destiny. His life has a purpose. He must devote it to music.

This will give the boy a special value in the eyes of his parents. They will watch over him with even greater care than before. But, if they understand their responsibility, they will not spoil

him by granting his every wish, but rather insist on a rigid musical training and incessant practice so that he may come to fulfill his destiny.

What is true of all other possessions is also true of the human body. We can rightly understand the body only as we understand its purpose and destiny.

Easter assures us that the body has a destiny. It was given to us with a purpose. It is to be glorified, transformed, fashioned like the glorious body of the risen Lord. This future of the body is as yet invisible. But it was anticipated in Christ's resurrection.

WITHOUT THE message of Easter, men fail to recognize the purpose of the body. They waver between worshiping and despising the body. Either they make themselves slaves of the body, or they neglect and abuse it.

The human body is like a child. If you pamper and cuddle it, allowing its every wish and whim, it will soon be the dog in the manger. Its demands will grow with your willingness to grant them. It will become insatiable for attention and pleasures.

Parents are tempted to spoil a child because they themselves enjoy granting its childish desires and observing its joy and gratification. But in the end, the child will demand more than they can give. To grant the appetites of the body is also pleasurable. The rub lies in the fact that if we allow the body every wish, we will get less pleasure as we become its slaves.

Dr. Leupold is a member of the faculty of the Lutheran Theological Seminary at Waterloo, Ontario.

Many people, therefore, harbor a deep resentment against the body. They feel it to be the contemptible part of man, a heavy weight which drags down his noble aspirations and keeps him from soaring to the skies. These people are like some parents who treat their children as slaves. They bring them up on a diet of beatings and curses, send them to work before the children ever know the fun of playing, and expect them to support or sustain a home which never expended any love on them. Similarly, many sincere people would afflict their bodies and torment them, because they believe that God cares only for the soul and has no regard for the body.

BUT A CHRISTIAN should neither be the slave nor the tyrant of his body; for he knows that the body has a purpose, a destiny. It is now an "earthly" body, but it is to become a "spiritual" body; that is, an expression, a reflection, a fitting garment of the spirit. We stand in awe when we consider that this body of flesh and blood shall be recreated to be the garment of our spirit for all eternity.

A gardener will store the bulbs of his perennials carefully during the cold and

dark of winter. These bulbs will produce flowers to fill his garden in the summertime. We owe the same care to our bodies. We must not neglect or despise them. They deserve our love and care, for they have a destiny.

On the other hand, a Christian will not pamper his body. Its destiny is to serve the spirit. For that purpose it ought to be trained. Training involves discipline. Discipline is unpleasant.

Even the most gifted child has to go through a hard routine before he may learn to play the violin flawlessly. But the purpose of such discipline is not to torment the child, or to stunt his natural gifts, but rather to develop them.

And the same is true of the body. It needs indeed "to be kept under" and to be "brought into subjection." But this subjection of the body means not its destruction but its glorification. In this life the body is a very imperfect and often unwilling instrument of the spirit. "The spirit indeed is willing, but the flesh is weak." But in the life to come, it will realize the designs of the spirit, and so the kingdom of God will be perfected in the body. This, Easter tells us, is the glorious destiny of the body.



THERE IS A CHURCHYARD in the south of England where the grave-stones are old and worn. Much of the record of man's life in the village has passed away. One ancient headstone is so defaced that it is impossible to tell who is buried there. For a moment one is saddened by the thought that we do not know even the name of one whose precious dust was laid to rest in that quiet earth. As one's eyes rove over the worn stone, they come at last to a single line which may still be clearly read. It says, "Gone away with a Friend." That ended our regret. It did not really matter that we could not read the name. There is no desolation for one so befriended.

LESLIE CHURCH, *And Here a Rainbow* (Epworth Press, London)

Answers for Everybody

By ADAM E. POLCRACK

A pastor who is doing a "Tell Me, Please" quiz show over a Pottsville, Pennsylvania, radio station, has to answer all the questions

"TELL ME, PLEASE" is a radio program that went on the air for the first time on Sunday afternoon, March 14, 1948. It is a weekly program, heard every Sunday from 1.30 to 1.45 P.M., over Station WPAM and WPAM-FM, Pottsville, Pennsylvania, an affiliate of the Mutual Broadcasting System.

The program consists of questions submitted by listeners and answers to those questions by the "Radio Pastor," the Rev. Adam E. Polcrack, St. Paul's Lutheran Church, Port Carbon. From six to 10 questions are answered each Sunday.

The response has been gratifying—in fact, too gratifying—for when the radio pastor asked to be relieved of his duties because of work in the parish during the Christmas season, the station insisted that the program be continued without interruption of anything but the pastor's sleep.

Questions are varied in nature and come from all over Schuylkill county. All questions must, of course, be either religious or Biblical. Here are a few samples:

Who or what determined the order of the books in the New Testament?

Do angels have wings?

What are Ember days?

Was Jesus a Roman citizen?

How far is a Sabbath day's journey?

What was the name of Adam and Eve's first daughter?

Where did Cain get his wife?

My husband believes once-a-year Communion is enough. How can I convince him that he is wrong?

My husband refuses to fast during Lent? My church teaches that it is proper to fast during Lent? What can I do about it?

Why do some churches refuse to use Gospel hymns?

AS A RULE, QUESTIONS are submitted in writing to the radio station. Names of senders of questions are not used if that is the sender's wish. Very often the card with the questions is simply initialed, or it may bear a pseudonym, such as "Bible Student," "A Friend." Occasionally there is a request for a written copy of the answer in addition to the broadcast answer.

I HAVE BEEN in close touch with this Pottsville radio station ever since it opened for business. I had the privilege of being the first to speak over the air when the station began work in January 1947. From the beginning I have been religious program consultant, through whom all religious broadcasts must be arranged. In addition to "Tell Me, Please" I also broadcast a 15-minute devotional program every Saturday morning at 9 o'clock.

Here is the program format for "Tell Me, Please."

Radio Pastor: What is the unpardonable sin?

Will I recognize my friends when I

Mr. Polcrack is pastor of St. Paul's Lutheran Church, Port Carbon, Pa.



ADAM E. POLCRACK
... *He has the answers*

get to heaven?

What is the Talmud?

When did the use of liturgy in Christian worship begin?

What is the doctrine of the Immaculate Conception? Is it the same as the Protestant doctrine of the Virgin Birth?

Is it proper for an Episcopalian to kneel at a wake?

Announcer: Good afternoon, friends. Welcome to "Tell Me, Please." This is your program, designed to help you solve your religious problems, and to answer your religious questions. If you have a question or a problem that is religious in nature, simply write it on a penny postcard and mail it to "Tell Me, Please," in care of Station WPAM and WPAM-FM, Radio Centre, Pottsville.

And now, here is your Radio Pastor.

Radio Pastor: Good afternoon, friends. This is your Radio Pastor, with another edition of "Tell Me, Please." Our program this afternoon begins with a question from Mr. So-and-so, at such-and-such an address, Pottsville.

THAT'S ABOUT ALL there is to it. The program requires a lot of work, but every bit of it is worth the effort and the time involved, for it has been a real education. Only once has a "crank" sent in a question—"Why did so many people leave our congregation after you became the pastor?" Even this question was answered—by quoting Luke 6:25, "Woe unto you, when all men shall speak well of you!"

Afterward it was learned that someone had submitted the question because of a statement made in one of the spot announcements plugging the program—to the effect that any question concerning religion, church, or Bible would be answered.

On another occasion a woman sent in the question concerning the name of Adam and Eve's daughter—which was being asked at that particular time on a radio give-away program. She wanted the answer—just in case she received a call from that program.

I answered the question (according to ancient Rabbinical legend) one Sunday, and someone in Connecticut gave the answer on the following Saturday, for about \$30,000 more than I made on the deal.

I still think my radio ministry is well paid.



Blessed is he who has found his work; let him ask no other blessedness.

THOMAS CARLYLE, *Past and Present*

RANDOM THOUGHTS IN CHURCH

By ELIZABETH ANN DEAN

What one woman is thinking about from 11 to 12 on Sunday morning

I SHOULD LEARN a new prayer to say on entering a church. I'm still praying the one I learned in my Catechism. . . .

The painting of the Ascension in the chancel always annoys me because the disciples look so flat-footed. . . .

The flowers in the memorial vases are too crowded. Flowers don't grow that way. . . .



The ribbon-marker hanging from one of the Bibles is uneven. My favorite paraments are the white and the violet sets. . . .

There's a film of dust on the organ console. Must form over night. We have a good janitor. . . .

Mrs. T— and her children are in church. She is wearing a new straw hat trimmed with red cherries which takes me back to the days when I was 12. . . .

I had better read the Bulletin and some prayers in my church book before the service begins. . . .

Here's another appeal for money, printed in the Bulletin: "We have fallen short of our quota. . . ." We've had seven financial appeals from church boards and agencies since September. All are worthy causes but our pastor is receiving little more than he did during the depression. It's not right. . . .

I wish I were on the church council. . . .

The women in the choir always look so sweet and fresh. . . .

My favorite is "the Children's Choir." They look like cherubs. . . .

Mr. and Mrs. S— are always late. Her new coat-suit is smart and becoming. She looked like a shaggy bear in her fur coat. Next winter I hope she forgets to take it out of storage. . . .

Our pastor has a fine "pulpit-voice." Sounds deep and resonant in conversation, too. . . .

I often wonder where a pastor finds enough material for so many different sermons. . . .

I wonder, too, how a pastor finds time for any spiritual work in his congregation. Seems to me he spends too much time striving to reach financial goals and attending meetings. . . .

My thoughts wander from the sermon today. . . .

The soloist singing "O Lord On High" by Mozart is one of the most spiritual young women I know. Her life, as well as her singing, is a Christian message. . . .

I always enjoy the benediction. . . .

I hope my dinner in the oven is all right. . . .

For a postlude an organist has the opportunity to show how well he can play. But I believe few people listen to it. . . .

There are several visitors in church. I should speak to them before I go into a committee meeting. . . .

Personal Problem Clinic

For broader sympathies

I have been married for 10 years to a dear, charming woman, and have two fine children. Several young men with whom I am familiar are in a similar situation. I wish so very much that she and the wives of my friends could realize that we men need the companionship of our parents sometimes. My parents live in a near-by town. So do my wife's father and mother, though in a different locality. She frequently sees her parents, and remains very close to them. But she cannot see that I should have the same right concerning mine.

Often I wish I might have a heart-to-heart talk with my mother or father, but it rarely happens, because my wife can't understand that I need it and feels hurt if I see them alone. Neither my parents nor I want to hurt her feelings, so matters have drifted on this way. I don't think it's right. A man much older than I, whose parents live farther away, visits them alone once in a while, and his wife encourages his visits. She may not realize it, but her husband loves her more deeply because of her understanding and generosity. But how many married women are like that? I have seen very few. I believe they are afraid of losing their husband's love, whereas they would increase it by encouraging him to make such visits and to feel free—not pressed by someone so much of the time.

Selfishness in some form is back of most marital troubles. It can take as many forms as Proteus. Your wife's jealousy is one type of selfishness. Most women, I believe, are more generous than you give them credit for. But one may expect almost anything from human nature.

First of all, ask yourself, "Is there anything I've done or am doing that incites her jealousy?" Search yourself, and if you find anything rid yourself of

it. So many sources of trouble are found within ourselves.

A jealous attitude can be cured, but not over night. It will not be cured unless the possessor of it is brought to recognize it for what it is, to desire its removal, and to resolve upon persistent effort until success is achieved. Most of us are blind to our own faults. We usually need some help toward discovering them, and perhaps an inspirational push toward overcoming them.

Have you emphasized her fault, or have you pointed out a better way? Have you assured her that any closer relationship between you and your parents would boost her standing with them rather than lower it? Can you assure her that you do not and will not say anything to them which is unfavorable to her? Can you then propose that each of you spend the same day with your respective parents?

It is possible that you alone cannot bring about the necessary change. You will probably need the informal intervention of someone whom she thoroughly trusts—someone who is sufficiently diplomatic to help her see the unreason of her present attitude, without causing offense. That person may then also be able to spark a desire for a more realistic view and inspire a development of generosity. Don't hurry the matter too much. And all the while help your wife to realize that she stands first with you.

It may help matters along if you leave lying in a prominent spot in the living-room a copy of R. G. Foster's *Marriage and Family Relationships*, open at page 149, face down.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa. Letters from readers are edited so that identity of the authors is concealed.

WHEN THE FAMILY WORSHIPS TOGETHER

A Guide for a half-hour of home devotion

TWO FATHERS

LINDA CAME down the steps of Hawthorne school slowly. The other boys and girls had rushed down pell-mell. But Linda had been sick for a long time and so had to take the steps very slowly.

"She still is not ready to run and play with other girls and boys," the doctor had said. "But it will do her good to get out in the fresh air, to walk in the woods."

So every afternoon, after school, Linda's father would leave his store on Main street and walk out to the school. He and Linda would walk down a country lane that led past a pond and then wandered into the woods.

There was father now. Linda waved to him and walked down the path to join him.

"TELL ME about you when you were little," asked Linda today. And her father began one of his stories about the farm and the big family of boys that grew up there. There was a story about father's first trip to the county fair, and many stories about the animals that had been the boys' pets. Linda could not get enough of these stories, so full of the fun of brothers playing and adventuring together.

It was warm today so they sat by the pond for a while. Earlier in the spring the frogs had made the pond a noisy place. Now they were quiet but there were other things to interest.

Sometimes you could peer through the water and watch the tiny fish darting about. Nearly always there were swallows from the near-by barns swooping so low that they almost

skimmed the surface of the pond.

There were wild flowers to look for, too. Spring beauties and bluets in the meadow and arbutus in the woods along the road. Later on, one spot would give them the small teaberry plants with their pleasant-tasting red berries.

They sat there for a while in silence, enjoying the spring freshness and the warmth of the sun. Linda drew a deep, long breath that must have come from her toes. Her father looked a question. "I'm glad that you are my daddy," Linda explained and they started homeward.

WE READ the story of another father who loved his little daughter in Luke 8: 40-42, 49-55.

WE SING a hymn: For the beauty of the earth, Common Service Book, 292.

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,
Christ, our God, to Thee we raise
This our sacrifice of praise.

For Thyself, best Gift divine!
To our race so freely given,
For that great, great love of Thine,
Peace on earth and joy in heaven,
Christ, our God, to Thee we raise
This our sacrifice of praise.

WE PRAY together: Dear Lord, we like to call you our Heavenly Father because we have learned so much about your loving care from our fathers on earth who love and care for their children. Amen.

LIFE IN THE SPIRIT

By JOHN SCHMIDT

Verses for study this week are Romans 8:1-14

PAUL'S DESCRIPTION of the Christian life would be dismal if he had stopped with Chapter 7 of his letter to the Romans. The brief hint given in verse 25 needs to be supplemented. Enough has been said about the persistent struggle of "the flesh" that continues to rebel against God. Now it is time to lay equal stress upon "the spirit," the new life "in Christ" that is possessed by the believer.

Every consequence of sin vanishes for "them which are in Christ Jesus." They deserve and would receive "condemnation," but the Father's will, the Son's sacrifice, and the presence of the Spirit grant justification.

This term dare not be understood as describing an empty legal fiction, since the divine act it describes also gives the Spirit. Those who possess the Spirit have thrown themselves on the side of the Christ-life, against their old nature of sin.

SIN AND DEATH, here pictured as lawless tyrants who impose their cruel will on men, must surrender to the rightful and powerful authority of God. To use, in this connection, the tricky phrase "the law of the Spirit" sharpens the truth Paul is making. The Spirit succeeds just at the point where the Law failed. The Law condemns sin and teaches righteousness, but it lacks power. The sinful nature of man renders it impotent. As a result sin can use the Law to destroy man. There must be another way, for this road to salvation is blocked.

That other way was created when God sent "his own Son" (the center word emphasizes the close and unique relationship between them) "in the likeness of sinful flesh and for sin." His becoming man did not involve sin, since sin is not an essential part of human nature. Christ's death is the divinely appointed sacrifice that "condemned" sin (obviously the word means much more than moral disapproval, for the Law did that).

THE DEMANDS of the Law, so wholly in accord with the holy will of the Giver, are "fulfilled" (see Matthew 5:17) by believers. In Christ man really becomes what the Law says he ought to be. What is impossible for the natural man who lives "after the flesh" becomes a reality for the new man who lives "after the Spirit." However the power is that of the Spirit, so Paul says accurately "fulfilled in us." It is not our doing, though it is done in us.

As a slave walks a few paces behind his master, so a man may walk "after the flesh" (with results such as those listed in Galatians 5:19-21). Or he can concentrate his attention, his affections and desires on his new master, the Spirit (see Galatians 5:22-23). Each man must answer, by his choice, which he really wants.

Paul cautions that when a man chooses the beginning of a road he chooses its end also. The mind of the flesh is spiritual and moral decay that must end in death, while the mind of the Spirit is life. To this objective fact, that stands in such sharp contrast to "death," Paul adds the subjective en-

joyment it brings, life's inner harmony, "peace," even though it destroys the verbal contrast.

Life "after the flesh" is rebellion and estrangement from him who is life. Suggestively Paul uses a military word for "insubordination," refusal to obey a superior officer. By its very nature, therefore, such self-assertion must end in death.

VERSE 8 IS a restatement, in more personal language, of the truth that there is and can be no bridge from sinful man to God. But "you"—the word is emphatic as Paul turns directly to his Christian readers—you are Spirit-men, even though the old "flesh" persists in you. If, as is indeed the case, the Spirit dwells in you, the old man is dead (there can be no doubt here that "flesh" does not mean man's physical organism!). The new life expels the old.

Whether he speaks of "the Spirit of God" or "the Spirit of Christ" makes no difference to Paul. Neither is he concerned to distinguish the indwelling Christ from the Spirit whose presence marks a Christian. Sometimes there is a slight variation of emphasis, but usually there is illustrated in his use of these terms that "unity in difference" that is characteristic of the Trinity.

YET THE CONSEQUENCES of possessing the life of the Spirit are not as complete as might have been expected. Even believers, who have Christ in them (the meaning of this phrase in verse 10 is identical with "in Christ Jesus" in verse 1), know that their bodies are under sentence of death because of sin, just as are the bodies of all other men. But, as Paul quickly adds, the life of the Spirit in the believer is untouchable by death, and this fact is of tremendous significance.

Jesus was "raised up . . . from the dead" and the possession of his Spirit guarantees us a share in his victory over death (compare I Cor. 15:20-23). Those who share the Lord's life now will share his resurrection experience also.

It is important to note the contrast between Paul's thought and our common misconception of the "immortality of the soul." The latter rests upon Greek ideas of the essential goodness of the human spirit and the essential evilness of the material body. Paul speaks of the life which the Spirit will grant to "your mortal bodies." This is not a liberation of the soul from the body, but of the body from the "flesh," that is, from sin and death. Man's share in Christ's resurrection is conditioned by his possession of the Spirit of Christ.

VERSES 12 and 13 express Paul's conclusion. Believers ("brethren") have a moral obligation placed upon them by their condition and their hopes. But to whom is this debt owed? Not to "the flesh" that is hopelessly involved in final doom. Sin, and its slaves, have no future except death.

Here there is a necessary shift from the fact to demand (compare 6:11). Christ's death and resurrection have abolished sin and death—this is the fact that makes it necessary for the believer to reject their claims upon him. He is in the Spirit and so he must walk in the Spirit. His "flesh" is dead, so he must kill his flesh "by daily sorrow and repentance."

The Christian dare not become complacent about the inner struggle between "flesh" and "spirit." It must be solved and solved right. For the way of sin is not "really living" but is the way of death. And what seems to the natural self a way of denial and death is really the way of life.

Records of Early New York Lutheranism are Published

The Lutheran Church in New York. 1649-1772. Records in the Lutheran Church Archives at Amsterdam, Holland. Translated by Arnold J. H. vanLaer. New York Public Library. 277 pages.

Until a few years ago nobody had much information about the earliest days of the Lutheran congregations in New York. It was known that a group of Lutherans had associated themselves together and petitioned for a pastor from Holland in 1649. It was not known that a large collection of records of this early congregation was buried in the files of the Lutheran church in Amsterdam.

A few faithful scholars began in 1935 to search for records that they had reason to believe might still exist. Foremost among these researchers has been Dr. Harry J. Kreider, pastor of St. James' Lutheran Church, Ozone Park, Long Island.

To locate the documents in Holland, to get them photographed, transcribed, translated, and finally published has been a long drawn out and extremely difficult assignment. There wasn't much money to finance the project. The war interfered seriously; one shipment of transcriptions was lost at sea. There aren't many people in America who are thoroughly skilled in making translations from 17th-century Dutch.

All obstacles have been overcome by Dr. Kreider and other members of the New York Synod committee. The New York Public Library has published the material in installments in its Bulletin (1944-45), and more recently in a single volume.

The records consist of letters from the New York congregation, minutes of the consistory of the Lutheran church in Amsterdam, and various other documents which provide a connected story. Other early records of New York Lutheranism in the files of the Lutheran Church in Hamburg are now being prepared for publication.

These documents come at a very fortunate time. At its convention this year, the Synod of New York is planning a celebration of the 300th anniversary of the beginning of Lutheranism in its territory. Dr. Kreider's new book, based on the documents, will appear in June. A series of

articles by Dr. Kreider is appearing in THE LUTHERAN.

Records of early Lutheranism in New Netherland reveal the determination of a group of colonists to establish their church, and the stern refusal of the Dutch authorities and the Dutch Reformed clergy to allow them to do this. The first pastor who arrived in 1657 was threatened with heavy fines if he attempted to conduct services, and was eventually deported.

After the English gained possession of the colony, full privileges of religious freedom were immediately granted. Then there were new difficulties, similar to those which developed elsewhere in colonial America.

But the church survived. Eventually the Dutch Lutherans joined forces with the large number of German Lutherans arriving in the 18th century. Anyone who has a liking for knowledge of days long gone, and especially those who wish to study the early history of Lutheranism in America, will find this volume of exceeding interest. It is done with painstaking care, is scrupulously accurate, well indexed, and is an important offering to American Lutheran history.

G. E. R.

Good Will to Men

Sermons of Goodwill. Edited by Guy Emery Shipler. Association Press. 239 pages. \$3.

These sermons were written to "promote goodwill and better understanding among all peoples." They do just that. They have been selected from hundreds on this basic theme preached to local congregations and

then submitted to *The Churchman* for its sermon-of-the-week broadcast.

These sermons speak bluntly on social relations and give concrete examples of what had been or could be accomplished in local communities and elsewhere by goodwill in action. Community relations, international relations, race relations, church relations—all are discussed in a live and appealing way.

This book with its timely messages is a real contribution to the solution of the many problems of our times. It brings the spirit of Christian love to bear upon all our actions for a better world community, through brotherhood and goodwill.

Hatfield, Pa.

WM. A. FLUCK

Ministers' Style

Preaching and the Dramatic Arts. By E. Winston Jones. Macmillan. 123 pages. \$2.

"The vital function of preaching is only fulfilled as it partakes the nature of the drama." Here is the thesis of this book in one simple sentence.

Any minister who is brave enough to be analytically critical of his own style and technique will find here suggestions for new and stimulating approaches. The book increases in value as the chapters progress. The first few chapters are rather academic and top-heavy with quotations from scientific sources, principally psychological. After these are past, the author becomes more pointedly practical.

Do not start this book, gentlemen of the cloth, unless you are willing to finish it. It takes some effort, but it is truly worth while.

LYLE CHARLES BURNS

Denver, Colo.

BOOKS IN BRIEF

Farrar's Life of Christ. Edited by Theodore W. Engstrom. Zondervan. 236 pages. \$2.50.

The biography of Jesus by Frederic W. Farrar published in 1874 was widely read and frequently reprinted during a half-century. The book has been sharply condensed and edited in this new edition. It still ranks high among books of this kind.

Studies in the New Testament. By A. T. Robertson. Broadman Press. 213 pages. \$2.50.

The serious Bible student and Sunday school teacher will find here a book "to make the New Testament more intelligible and more easily taught to others." It was originally published in 1915, and has been helpful to many thousands who do not have scholarly training to handle more difficult studies. The entire New Testament content is briefly reviewed, with many explanations of the historical background.

Morning and Evening. Daily Devotions by Charles H. Spurgeon. Condensed and edited by David Otis Fuller. Zondervan. 376 pages. \$2.50.

A morning and an evening meditation for each day of the year have been quarried from the lengthy writings of a famous preacher of a century ago. The meditations are centered on the personal life of the Christian, and are strongly biblical.

The Bible Has the Answer. By Dale Crowley. Van Kampen Press. 176 pages. \$2.

"What did Adam say when he first saw Eve?" . . . and so forth. Here are quiz programs, with more than 1,000 questions and answers. They are of great diversity, and call for far-ranging and explicit knowledge of the Bible.

More Hilltop Verses and Prayers. By Ralph S. and Robert E. Cushman. Abingdon-Cokesbury. 96 pages. \$1.

This collection of texts, poems and prayers for use in daily devotion has refreshing variety and gets a good distance off the beaten path.

Every Pastor a Counselor. By Stanley E. Anderson. Van Kampen Press. 111 pages. \$1.50.

The techniques of personal counseling are here set forth for Bible-believing pastors." It is a simple and unpretentious handbook.

Stories of Hymns We Love. By Cecelia Margaret Rudin. John Rudin. 96 pages.

Brief essays on 40 familiar hymns, largely consisting of anecdotes about the authors.

REVIEWS AND RATINGS OF CURRENT FILMS

BY THE PROTESTANT MOTION PICTURE COUNCIL

FAMILY

DOWN TO THE SEA IN SHIPS (20th Century-Fox). Because of its outstanding moral, social, and religious values, plus the splendid acting and technical skills employed in its production, this saga of whaling ships is a rare achievement in family entertainment.

It is a great American tale of courage, thrilling to the core. There is none of the brutality, drunkenness, debauchery, killing and lawlessness which mar many stories pegged for the "adventure" category.

The story is of three persons. There is old Captain Bering Joy (Lionel Barrymore), hard-bitten but deeply religious master of the whaler "Pride of Bedford," whom the ship-owners wish to retire but can't quite handle. His young grandson Jed (Dean Stockwell) wants to become a master whaler like his ancestors before him. The first mate (Richard Widmark) has been foisted upon Captain Joy by the owners who fear the old captain cannot survive another voyage.

These three come into sharp conflict amid the exciting whaling operations and the arduous battles against fog-ridden and ice-jammed seas. The combination of the silent battle of wills with the exciting conflicts with the sea afford episode after episode that will keep you on the edge of your seat. Jed comes finally to understand the greatness of his grandfather and sees the importance of the kind of character the old man was trying to implant in him.

The definite inclusion of the Christian background will be appreciated by those who have long felt the absence of this element.

Captain Joy makes of prayer a frequent practice. His Bible is his chart and faith his compass. He knows the ways of Providence and submits to a will higher than his own.

CANADIAN PACIFIC (20th Century-Fox).

This Cinecolor production is a popularized version of the building of the Canadian Pacific Railroad through the Northwest passage in the Canadian Rockies. Some hard fighting, some drinking (which is frowned upon). Suspense is sustained, action is swift and interest is captured from the beginning.

THE GREEN PROMISE (RKO). An unpretentious picture depicting the problems of an opinionated farmer (Walter Brennan) who, when he sees that he has been wrong, admits it and is willing to change. The primary plot introduces the work of the 4-H Clubs and the assistance given by the County Agricultural Agent. Helpful practice of co-operation in community and family life is demonstrated. The country church's ministry is given proper place.

TAKE ME OUT TO THE BALL GAME (MGM). A musical comedy which is both musical and comic. Ball playing is only incidental background for Frank Sinatra's singing, Gene Kelly's dancing and Esther Williams' swimming and other activities.

THE LAST BANDIT (Republic). An exciting western along fairly classic lines—done in impressive Trucolor, with fast action amid beautiful scenery.

FALSE PARADISE (United Artists). A Hopalong Cassidy western. Not much to praise and little to criticize.

BOSTON BLACKIE'S CHINESE VENTURE (Columbia). A fairly exciting detective plot involving Chinatown and stolen jewels.

ADULT AND YOUTH

THE QUIET ONE (Produced by Janice Loeb for Film Documents. Released by Mayer-Burstyn). This outstanding documentary faces the problem of the unloved and unwanted child candidly and courageously. The action allows the audience to share in the boy's experience to the ut-

most. The camera leads one from the tawdry Harlem tenements to the swimming hole and the meadows near the school for boys to which the Negro child is taken for rehabilitation. One is left with a tremendous conviction that this child's problems are ours to mend. A social document which should give the church food for thought and desire for action.

THE RED PONY (*Republic*). Even though the action is slow, emotional currents run so powerfully in this film that suspense is maintained and atmosphere is created. These gradually focus on the sensitive boy whose world is his new red pony and the understanding hired man. The picture ends with promise of a warmer family life and a larger, happier world for all. Some factors, such as a gory scene portraying the boy's fight with buzzards, make the picture more suitable for mature family audiences.

THE YOUNGER BROTHERS (*Warner*). The four outlawed Younger Brothers are alternately pursued and pursuers through this picture. They eventually settle in Missouri and become "good farmers." This technicolor production majors more on action than plot.

MOTHER IS A FRESHMAN (*20th Century-Fox*). A handsomely produced and often amusing story of a widowed mother who, low in funds, avails herself of a scholarship to the college attended by her daughter. When a young bachelor professor becomes interested in mother, causing daughter much distress, this film has some serious moments before ironing itself out.

THE STREETS OF LAREDO (*Paramount*). An exciting drama of frontier days in Texas before law and order had come to stay. Much too strong for children.

SHERIFF OF WICHITA (*Republic*). Some fighting and much shooting in a picture portraying the efforts of a girl to clear her father's name and to right some wrongs. Fair western.

JOHN LOVES MARY (*Warner*). This comedy of errors, built mainly on false situations in the reunion of a soldier and his love, manages to produce many laughs and pro-

vide a surprise ending.

THE AFFAIRS OF A ROGUE (*British; Columbia*). Set in early nineteenth century England, this is fairly accurate historically. There is skilled attention to details and consistently good acting by a large cast.

ADULT

KNOCK ON ANY DOOR (*Columbia*). Excursion into juvenile delinquency which places the blame on the doorstep of an indifferent society. This is a tragedy set in slum backgrounds.

EL PASO (*Paramount*). A fierce story, set in the great American southwest, after the Civil War. Violence, brutality and murder.

QUARTET (*Eagle-Lion*). Four stories by W. Somerset Maugham are introduced by the author. They depict widely differing life situations, from quiet satire to poignant drama. Each has its own cast and director and can be judged on its own merit. Their quality is uniformly excellent and the acting quite out of the ordinary.

IMPACT (*United Artists*). A crime-mystery with some sudden twists creating suspense. The story of a wife planning her husband's death.

THE WALKING HILLS (*Columbia*). Faintly reminiscent of "The Treasure of Sierra Madre" in theme and plot. Entertainment, not ethics, is aimed at.

TOO LATE FOR TEARS (*United Artists*). During the course of this picture the villainous heroine (Lizabeth Scott) succeeds in violating practically all moral and ethical standards. Murder, lying and immorality are all in her stride.

I CHEATED THE LAW (*20th Century-Fox*). A slow and complicated court-room drama, with gangster complications.

THE CLAY PIGEON (*RKO*). The story of a returned veteran who is accused of treason and murder and has to go through strenuous experiences before clearing himself.

BROTHERS IN THE SADDLE (*RKO*). Two brothers, one good, one bad. The good protects the bad until the law intervenes and this exciting drama ends in fratricide.

Wyoming Improvements

Last month, members of Trinity Church in Laramie, Wyo., attended the rededication of their church. Arriving for the service on March 20, they noted several marked improvements—new pews, an electric organ, new carpet, new roof, refinishing of the entire interior.

Motivating force behind all this had been a Special Improvement Committee, appointed within the council, consisting of A. O. Wheeler, Harry Prah and Palmer Steen.

Gifts were received from relatives and friends wishing to make \$100 memorials of pews. The organ was secured through the use of a special gift of \$1,000 made by a Laramie layman, Mr. A. C. Jones, who contributed generously during his lifetime to the churches of the community. In addition, \$5,000 was raised by the special committee in the two years preceding the dedication program.

Following the service, the council posed for a picture in the new nave (*see cut*). Left to right, they are: Chairman A. O. Wheeler, Robert Hovick, John Prah, Arthur Stacy, Nate Johnson, Clements Brown, Joseph Williams, Palmer Steen, Elwood Boilsen, Pastor Hugh Dowler, and James Christensen. Not present for the picture was Treasurer Harry Prah.



CLIMAX OF TWO-YEAR IMPROVEMENT PROGRAM

... a special committee supplied momentum

Pittsburgh Retreat

The third annual Laymen's Retreat for Lutheran men of Western Pennsylvania was held April 29-May 1 at Chautauqua, N. Y. Leaders this year were the Rev. Carl Lund-Quist, assistant director of the National Lutheran Council; President William F. Zimmerman, of Thiel College; Ivan Brumagin, civil engineer.

Schulz's New Car

The pastor of St. John's Church, Knoxville, Tenn., is Dr. Rudolph G. Schulz. He has had considerable experience in student work—enough to sense at least when things are afoot! (He is a former president of Carthage College and has done extensive work at the University of Tennessee.)

But Dr. Schulz knew nothing of plans of his congregation when a movement got underway to purchase a new car for the parsonage family. As a result,

when Church Councilman A. J. Wagner handed him a set of new car keys he was overwhelmed.

"I had no inkling that this project was underway in our congregation," he said.

Redeemer at 20 Years

Members of Redeemer Church, Rochester, N. Y., celebrated their 20th anniversary in February with Dr. Frederick R. Knubel, president of the New York Synod, as principal speaker. In subsequent services, the Rev. W. Alfred Wietz, of St. Paul's Church, spoke.

During the evening service, motion pictures taken at the dedication two decades ago, were shown. Both the speaker of the day and his father, the late Dr. Frederick H. Knubel, then president of the United Lutheran Church, appeared on the screen—the former, as pastor of Reformation Church; the latter as speaker that day in 1929. (*See cut, page 39.*)



PASTOR FISHER
... students like him

Campus to Pulpit

Prof. Wallace E. Fisher, associate in the history department of Gettysburg College, will become pastor of Christ Church, Gettysburg, Pa., on June 1. He succeeds Dr. Dwight F. Putman, now president of Central Penna. Synod.

Although he will not assume his full pastoral duties at "College" Church until the close of the scholastic year at Gettysburg, he will begin occupying the pulpit May 15.

A native of Greensburg, Pa., Pastor Fisher was graduated from Greensburg High School in '36, from Gettysburg College in '40 and for the next three years, did part-time graduate study at the University of Pennsylvania. In 1943, he received his B.D. degree from Philadelphia Seminary and was ordained by the Pittsburgh Synod. Until 1947 he served pas-

torates in Pittsburgh and in Zelienople, Pa., when he accepted appointment to the post of instructor, then assistant professor of American history on the Gettysburg faculty.

In 1945, he obtained his M.A. degree from Pittsburgh University, this month will complete his residence work for the Ph.D. degree at Penn.

Later this summer, he will be official chaplain for the convention of the Luther League of America to be held in Roanoke, Va., Aug. 15-19. There, his duties will consist of two sermons each day, and the preparation of a devotional booklet for use by the delegates.

In a spring popularity poll among Gettysburg students, Professor Fisher was named to many "firsts," not a few seconds and thirds.

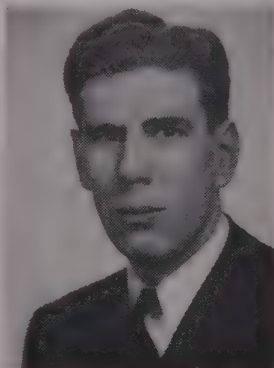
Kegley to Wagner Faculty

Dr. Charles W. Kegley, professor of religion and ethics and also director of graduate studies at Chicago Seminary, has been appointed professor of philosophy and religion at Wagner College. He will begin his work in the summer session.

A native of Chicago and a member of the Illinois Synod, he is a graduate of Northwestern University and the Chicago Seminary. Graduate study at Northwestern earned him the M.A. degree in 1937, the

Ph.D. in 1943. He served as counselor for Lutheran students in Chicago from 1934-40, was pastor of St. Paul's Church, Evanston, Ill., from 1940-45, and has been a member of the Chicago Seminary faculty since 1945. Since 1946 he has been resident lecturer in philosophy at Northwestern.

Dr. Kegley is editor of the *Library of Living Theology*, series of volumes in the field of philosophy of religion. He is a member of the American Philosophical Association, American Theological Society, American Society of Church History, and the American Society for Reformation Research. He has been a contributor of articles and book reviews to the *Christian Century*, *The Lutheran*, *The Church Quarterly*, *The Augustana Quarterly*, *The Religious Digest*, *Christian Century Pulpit*, *Religion in Life*, *Christian Education*, and *The Pulpit*.



MAYWOOD'S KEGLEY
... coming East

\$50,000 for Wittenberg

Officiating for the last time at a Founders' Day convocation at Wittenberg College, President Rees Edgar Tulloss announced on March 28 that the college has received a general endowment gift of \$50,000 by the will of Mrs. Catharine Anna Dussel, of Alliance, O.

Dr. Tulloss, who will retire Aug. 31 after 29 years of service, also introduced Wittenberg's president-elect, Dr. Clarence C. Stoughton, Staten Island, N. Y. Dr. Benjamin H. Pershing, head of the history department, gave the Founders' Day address on "The Dream of 1845."

The \$50,000 gift just received raises Wittenberg's endowment and general fund assets to \$2,714,000, as compared with \$594,581 when Dr. Tulloss became president in 1920.

Mrs. Dussel, widow of a prominent industrial and civic leader of Alliance, had previously given Wittenberg \$5,000 for the endowment of a scholarship named in memory of a nephew.

Climaxing what he called a "within-the-family" talk, Dr. Stoughton said he was asking for the continuing good will, confidence, patience and co-operation of the students and faculty.

"The best in teamwork is not too good," he said, "if Wittenberg is to fulfill the dreams of all of us here this morning and of thousands upon thousands of friends and alumni who cannot be with us."

Briefly Speaking

Trinity Church, Shelton, Conn., recently found itself in the path of a super-highway that hurdles Housatonic Valley. The state highway department offered to provide a new site a short distance away and to move the present building there. The congregation accepted, and are quite satisfied with the result: a better location, a building completely renovated, and finer view of the valley. Members now plan to enlarge the basement, build a sacristy annex, spend \$30,000 before summer to complete their church's face-lifting.

Katrine Peterson's job is to greet incoming Lutheran DPs on the Halifax docks. A few weeks ago, while handling the routine greeting of new immigrants, she got a most pleasant surprise. Down the gangplank of a vessel walked her own parents; No one blamed her when she spent a little more time and effort in making them welcome.

An unusual group of 16 adults was recently received into Trinity Church, Rocky Mount, N. C., by Pastor Bernard Trexler. Not one of them had any Lutheran background; many of them had never seen any other Lutheran church. Two were received by baptism; five were formerly Baptists; six, Methodists; one, Presbyterian; one, Episcopalian; and one, Roman Catholic.

Chris Keller has been a church councilman in St. Peter's Church, Lancaster, O., for the past 48 years, its Sunday school superintendent for 30 years. Members of the 145-year-old congregation recently recognized Mr. Keller's contribution by giving him a certificate of honor, and presenting him with honorary membership on the council.

An anonymous young woman told Pastor J. A. Bahnsen she thought South St. Paul's Church, Hastings, Nebr., needed a new organ. She was willing to give the first \$500. The example put ideas in other members' heads; within a week the new organ was installed and a slight cash balance remained! St. Paul's has a confirmed membership of 89.

In his annual report to Our Redeemer Church, Omaha, Nebr., Pastor Harvey Clark reported that 125 members were received during 1948. Strangely enough, communicant membership increased by one hundred twenty-five!

NEWS IN THE CHURCHES

CALIFORNIA

Five New Missions in Four Weeks

LOS ANGELES—In the short space of four weeks five new missions will have been organized in the California Synod.

Our Saviour's Church, Alhambra, was formally organized on Palm Sunday with the Rev. Walter Stuhr installed as pastor-organizer.

On the same day, Trinity Church, Manhattan Beach, came into being with the Rev. George Ulrich as pastor.

St. Mark's Church, San Fernando, is the third organization—April 24—with the Rev. Homer Berner as pastor-organizer.

Epiphany Church, located in the Ashland-Hayward area, was officially begun on May 1 when the congregation organized with the Rev. Franklin A. Swanson as pastor-organizer.

The following Sunday, May 8, Pastor Paul Gerberding will see his new mission become a full-fledged congregation of the Redding section.

During the Lenten season, a series of Wednesday morning broadcasts on "His Seven Last Words" was sponsored on one of the larger Los Angeles radio stations by the California Synod. The Rev. William H. Blough, of Grace Church, Culver City, was responsible for the musical arrangements.

MEMBERS of Trinity Church, Long Beach, are raising \$40,000, half of which is to be used to purchase land for the Lakewood Village Mission.

On May 1, the centennial of St. Mark's Church, San Francisco, was observed with ULCA President Franklin Clark Fry as principal speaker. The next day, the 58th annual convention of the California Synod opened.

RECENT INSTALLATIONS include the Rev. Howard A. Lenhardt, at Altadena Church, Altadena, Feb. 8; the Rev. John P. Stump, as pastor of Church of the Foothills, La Canada; the Rev. Kenneth Linton as pastor of Mt. Zion Church, Yreka, on May 8; the Rev. Ross Hidy, pastor of St. Michael's Church, Berkeley, in July; the Rev. Robert Wheatley, pastor of St. John's Church, Gardena, this month; and the Rev. Vlad P. Benko, pastor of St. Peter's by the Sea, San Diego, April 24.

THE CONSTITUTION for the new Pacific Lutheran Seminary was to be presented to the synodical delegates this week for ratification. Scheduled opening date is September 1950.

DR. HOWARD A. ANSPACH, one-time president of synod, is supplying at Grace Church, Santa Barbara, following the resignation of the Rev. George Spindt, who is serving DPs in Germany.

ALBERT B. SCHWERTZ



The new Luther Memorial Church, Burbank, Calif. The Rev. L. A. Faillina is pastor

Left to right, principals in 20th anniversary celebration of Redeemer Church, Rochester, N. Y.: N. Y. Synod President Frederick Knubel, Pastor Elmer G. Schaertel, Church Councilman
(See Occasions, page 35)



IOWA

Davenport Site of Synod Sessions

THE IOWA SYNOD will meet for its 95th annual convention at St. Mark's Church, Davenport, May 16-19. The state Brotherhood meeting precedes the sessions of synod with a one-day gathering at the same church on the 15th.

Ordination of a son of the host congregation will be a highlight of activities on the evening of the 16th. Holy Communion at 4 o'clock on Monday, an all-laymen luncheon at noon on Tuesday, the WMS Life and In Memoriam service the same evening, and the convention banquet Wednesday night are other program features.

Rodney Berger, Brotherhood president, states that during the afternoon business meeting, emphasis will be placed on increasing Brotherhood activities in congregations.

DR. EARL S. RUDISILL of the Parish and Church School Board is touring the Iowa Synod May 1-13, holding leadership institutes at 12 centrally located churches. All congregations are scheduled to participate.

A THREE-DAY CONFERENCE of officers and leaders of the Iowa Luther League was held at Mason City, April 22-24, for the purpose of promotion and fellowship. The Rev. Joseph W. Frease, executive secretary of the Luther League of America, was

guest leader and speaker. "Ye Shall Be My Witness" was the conference theme. Harry Rohwer is state president.

SIX EUROPEAN REFUGEE children of Lutheran background, ranging in age from six to 12 years, are being brought into Iowa in April. Arrangements for their placement have been made through the Iowa Lutheran Welfare Society. George Westby, executive director, states that in addition to the more than 20 displaced persons' families which have been resettled in Iowa the last few months, 100 more families have assurance of homes and jobs and are to be brought over from Europe as soon as passage can be obtained.

THE REV. MAURICE E. LESHER, pastor of St. Paul's Church, Clinton, whose daughter is a member of the Carthage College class graduating on June 5, will preach the baccalaureate sermon at Trinity Church. An alumnus of the class of 1923, Pastor Leshner is also a member of the board of trustees of the college.

PASTOR FREDERICK R. LUDWIG, St. Paul's Church, Postville, reports that another shipment of comforters, this time 27, made by the ladies of the congregation has been sent to Lutheran World Relief and that the congregation is well on its way to reaching its 1949 LWA goal.

EFFORTS through an Every Member Visitation in English Church, Webster City, to regain lapsed members and to win new ones have been successful. Pastor Marvin E. Suhr reveals that March attendance in-

creased from 154 to 180. Two Sunday services are now being conducted. A Brotherhood was organized March 21, under leadership of Mr. Berger.

A 17 PER CENT INCREASE in church attendance has resulted at St. Paul's Church, Davenport, the Rev. J. A. and E. L. Miller, father and son, pastors, where the Sunday school hour is now held at 9.30, between the 8.15 and 10.50 church services. Increase is particularly evident among the juniors and intermediates. Two more young men, Ralph Riedesel and Don Zinger, are planning to enter a theological seminary next fall. Building plans are underway pointing to the erection of a new church.

ABOUT 200 LEAGUERS from churches in the Burlington area were entertained at Trinity Church recently and viewed the film "Youth for the Kingdom." Women of the Church are furnishing a room in the new Tabitha Home building for the aged at Lincoln, Nebr., in memory of Dr. and Mrs. S. M. Leshner who served at Trinity for 20 years.

FIRST CHURCH, Cedar Rapids, plans to install a new organ this spring. The chancel is to be remodeled, and the organ console will be placed in the balcony. Services are reported to fill both the church and Sunday school auditoriums each Sunday.

EVANGELISM EFFORTS at St. John's Church, Des Moines, pointed to the reception of 50

members through the junior confirmation class and 150 adults during the Easter season. The Luther League is presenting the religious drama *For He Had Great Possessions* on Easter evening and the Sunday evening following. Since September 150 have attended the weekday religious school.

THE REV. DAVID FUNK resigned March 15 as pastor of Grace Church, Muscatine, to become pastor at Central Church, Mason City, Iowa, May 1.

WALLACE S. LIVERS

MINNESOTA

Objective: 1,750,000 Unchurched

MINNEAPOLIS—"GO" is the word being shouted from pulpits in Minnesota where there are 1,750,000 unchurched, where a statewide evangelism effort is currently being launched. Sixty-five of the 85 National Lutheran Council congregations will co-operate in an intensive program. Minnesotans are learning the wisdom in a recent statement by Past-President Boe of St. Olaf College—"The greatest home mission fields are in the shadows of our largest city churches!" May 18 has been set for training of lay evangelists; the day of harvest, Pentecost!

JOY FILLED many hearts when the Church of the Good Shepherd, St. Louis Park, was organized on March 20. Happiest of all was George L. Lundquist, senior at Northwestern Seminary. The work was begun by Field Missionary Swasko, but since the early fall of 1948 Student Lundquist has been serving the field.

The congregation was organized with 72 members, eight of whom were received by adult baptism, 11 by confirmation. At a recent stewardship dinner the congregation pledged \$14.45 per capita for benevolence. Members have been meeting in Oak Knoll School. Student Lundquist will be installed following his ordination at the May meeting of synod.

At the organizational service Dr. Paul H. Roth preached on "The Good Shepherd Giveth His Life for the Sheep." Offering

When in St. Louis, Missouri, visit

FAITH LUTHERAN CHURCH

ARTHUR M. NEUMANN, Pastor

2831 N. Kingshighway (5000 W)

SUNDAY SERVICES 10:45 A. M.

HOLY TRINITY CHURCH

MIAMI, FLORIDA

200 S. W. Eighth Avenue

Luther A. Thomas, D.D., Pastor

Downtown Miami

CHIEF SERVICE 11:00 A.M.

This Church Welcomes You

was \$1,270. At the evening service Dr. Carl Bartsch spoke on "Seeking the Lost Sheep."

PASTORS of the Central and Western conferences withdrew in Retreat for a season of prayer and meditation before the opening of the Lenten season. Pastors of the Dakotas and Montana were guests of United Church, Butte, Mont. Western Conference President Karl Brockhaus preached the communion sermon. The Rev. Webster Clement conducted a memorial service for the late Rev. Fred Ihlenfeld. Others to participate in the Retreat were Pastors John Shannon, Weise, Baumgaertner and Overdier. The stewardship secretary of the synod, the Rev. Paul L. Graf, made several presentations.

Pastors of the Central Conference met at St. Luke's Church, Oxboro. The Rev. Lloyd Zaudtke preached the communion sermon. The Rev. J. L. Knutson, pastor of Hope Church (ELC), Minneapolis, presented two excellent Lenten papers.

Northwestern Seminary was host to 28 Carthage College ministerial students April first.

Grace Church, Deephaven, is making progress under the leadership of Pastor John Roth. They have now purchased four lots. The congregation is rejoicing in this forward step; at last they know where their church will be. Grace Church is a new mission showing real growth.

CONGRATULATIONS are in order to the Richfield congregation, Minneapolis, and their pastor, Harold T. Rasmussen. Forced to build larger quarters to care for rapid growth of the Sunday school and congregation, ground was broken April 3 for the new parish house.

THE REV. INGOLF KINDEM has resigned at Killdeer, N. D., to become pastor of St. Mark's, Fargo, N. D., effective May 1.

THE REV. BERTRAM REED is leaving St. Paul's Church, Red Wing. He accepted the call to Hollywood Church, Hollywood, Calif., effective June 1.

MARCH 20 was a red-letter day at the Church of the Ascension, St. Paul. The dedication of Gothic Hall on that date was

but one feature of this 25th anniversary year. Gothic Hall was dedicated to God for youth and religious education work. The Rev. Clarence B. Lund is pastor.

—PAUL LUTHER WETZLER

NEW YORK

Laymen Take Stand on Appointment

LONG ISLAND—Lutheran Men of Queens are alert to the responsibilities of Christian citizenship. In a recent controversy over the election of a president for Queens College, this organization of laymen and pastors protested vigorously the action of New York's mayor in attempting to coerce the New York City Board of Education in its selection. In an open hearing before the board your correspondent represented the position of the Lutheran Men of Queens. In commenting on the hearing later a faculty member of the college expressed his gratitude that there were such democratically minded organizations to safeguard the freedom of our educational institutions. At the present writing the mayor of New York has recanted of his original position, and the Board of Education is going ahead with its job of selecting a president, free of political pressure and intervention.

An all-time record has been hung up by St. Stephen's Church of Hicksville, Long Island. From this one congregation



CHICKAGAMI for BOYS
NAWAKWA for GIRLS
24th Season. 2000-Acre Estate. Private Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services. 4 Weeks \$130—8 Weeks \$250. N. Y. Office, Room 1274, 11 West 42nd St. LO. 5-1550.



Choir and Pulpit ROBES
Large selection of fine materials, reasonably priced. Write for catalogue C-18 (choir robes); J-18 (junior choir); P-18 (pulpit robes).
COLLEGIATE CAP & GOWN CO.
CHICAGO CHAMPAIGN, ILL. NEW YORK
117 N. Wacker 1600 N. Market 366 Fifth Ave.

is going a veritable regiment of young people into preparation for full-time ministry in the church. They are: John Christ (Hamma), Eugene Kreider, Jr. (Muhlenberg), Philip Seltzer (Hamma), Richard Eiseman (Wittenberg), Robert and Harold Harter (St. Olaf), and Juanita Harter (Wittenberg). The pastor largely instrumental in encouraging these young people is the Rev. Howard Rogers.

The Rev. Franklin P. Smith, recently called to St. James' Church, Garrison Beach, assumed his duties March 1. The Rev. Otto Schulze has been called to Christ Church, Islip Terrace, from Zion Church in Bristol, Conn., and took up his new duties May 1. The Rev. John R. Taylor, assistant pastor of St. John's Church, Allentown, Pa., became pastor of St. John's Church, Merrick, Long Island, May 1.

Two congregations have been enjoying anniversary celebrations. Advent Church in Brooklyn has taken note of its 40 years, and St. Mark's Church, Jamaica, celebrated its thirtieth year with the dedication of a new organ.

ROBERT F. WEISKOTTEN

POCONO CREST



POCONO PINES, PA.

Picturesque 2000-Acre Resort. 3 hours from N. Y. 3 Modern Hotels. Excellent meals. Club House, Casino, Private Lake, Beach, Tennis, Riding, Golf, Movies, Social Activities, Lutheran Services. Greyhound or Martz Bus direct. Excellent R.R. Service. \$38 to \$70. N. Y. Office, 11 W. 42nd St. (Room 1274) LO 5-1550.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

ORDER SUDBURY BRASS GOODS THROUGH
UNITED LUTHERAN PUBLICATION HOUSE

Brooklyn Inner Mission Buys Estate

NEW YORK CITY—The board of trustees of the Brooklyn Inner Mission Society has approved the purchase of an old estate at Lake Ronkonkoma, Long Island. The 16-room house is ready for occupancy and is located on four acres of land. The trustees plan on using it for two years as a reception center for DPs. Later it is expected it will be used for children's summer camp and for spring and fall Luther League retreats.

MUSIC-MINDED LUTHERANS found the concert by the Wittenberg College choir at Holy Trinity Church one of the season's highlights. Five a cappella numbers and DuBois' *The Seven Last Words of Christ* were well presented. John Thomas Williams was the director.

ADVENT CHURCH, Brooklyn, celebrated its 40th anniversary March 6 with Conference President William T. Heil speaker. The church was organized in 1909 with 44 members. At present there are 203 communicants. Its present building was erected in 1929 and the Rev. Fred Crossland, pastor, is completing his 25th year in the parish.

THE JUNIOR LEAGUE of Redeemer Church, Brooklyn, held a Career Forum recently. Among subjects discussed were social service, the ministry, publications and the telephone business.

St. PETER'S CHURCH, Brooklyn, recently celebrated the 85th anniversary of the Ladies' Aid and the 65th anniversary of the Baitha Society. Pastor J. G. F. Blaesi made the address. Dr. J. A. Weyl was also on the program.

Dr. Paul Scherer, of Union Theological Seminary, will be the speaker at the May Tea of the Philadelphia Seminary's Women's Auxiliary, to be held May 13 at Holy Trinity Church, Manhattan.

THE STATEN ISLAND division of the Protestant Council of the City of New York celebrated its second birthday in March by announcing that 39 churches of that borough are now members.

BROOKLYN DISTRICT Luther Leaguers

have completed their spring school for leadership at the Inner Mission Society. Pastors Leonard Kleman, Grace Church, Forest Hills, and William Heil, Christ Church, Little Neck, and George Maonos were instructors.

ROBERT MULREANY, member of St. Stephen's Church and young Brooklyn attorney, has been appointed chairman of the special gifts committee for the Brooklyn Week for the Blind.

MEMBERS of Zion Church, Brooklyn, were among seven churches that reached their double apportionment goal, oversubscribed their Lutheran World Action quota last year. The Rev. Leopold W. Bernhard is pastor.

ACCORDING to accurate records kept by Minister of Music William F. Kugel, 240 members of Good Shepherd Church, Brooklyn, have enrolled in six choirs.

MISS ELIZABETH EILERT, for 50 years organist of the Church of Our Saviour's Atonement, Manhattan, was recently honored. She first entered her post during the pastorate of the late Dr. Frederick H. Knubel. Her brother, E. F. Eilert, had been treasurer of the National Lutheran Council for many years. At the service of recognition, Dr. Cecil C. Hine spoke of her "faithful and invaluable work" and of the "affection and esteem in which the parishioners and members of the choir have held you." At the end of the service, Mrs. Knubel presented a gift and paid further tribute.

OLIVER W. POWERS

Evangelism Under Way on May 23

ROCHESTER—On May 23, pastors of the Rochester area will meet for briefing on the National Lutheran Council's Evangelism effort. The Rev. Charles A. Davis, pastor of St. Paul's Church, Pittsford, is area director. Pastor Alfred Beck, of Reformation Church, has already made a tour of eight cities in Ontario with the Rev. Royal E. Leshner, director of evangelism for the Board of Social Missions. Pastor Howard A. Kuhnle, of Transfiguration Church, is

May 4, 1949

a member of the publicity committee of the New York state board.

WOMEN OF ROCHESTER congregations met in Christ Church in February for Mission Study Day, heard talks by Mrs. W. Alfred Wietz, Mrs. Arthur Boshart, Mrs. Paul Hoover and Mrs. Alfred J. Schroeder on Alaska, Hawaii, Puerto Rico, Virgin Islands and the Canal Zone.

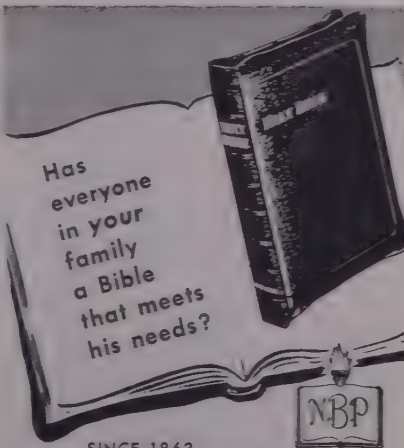
ONE of the principal World Day of Prayer meetings sponsored in Rochester by the city's Council of Church Women, was held in Reformation Church.

Wittenberg and Gettysburg College choirs sang in Rochester early in April—the former at Concordia Church on the fifth; Gettysburg at Resurrection Church the following evening.

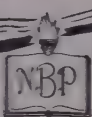
THE REV. ARTHUR HERGENHAN was in-



VESTMENTS
for Choir and Pulpit
Hangings - Ornaments,
Supplies, Etc.
Catalog free on request
The C. E. Ward Co.
New London, Ohio



Has
everyone
in your
family
a Bible
that meets
his needs?



SINCE 1863

National BIBLES
Wherever Bibles are Sold

stalled pastor of St. Paul's Church, Oswego, on Feb. 27. Participating were Pastors Alfred J. Schroder and Alfred L. Beck.

DR. PAUL SCHERER, of Union Theological Seminary, was a recent Lenten speaker at Asbury-First Methodist Church, continuing his annual visits to that church.

DR. FREDERICK R. KNUBEL, president of the New York Synod, was a recent speaker on "Interdenominational Relationships" before the Rochester pastoral association. The Rev. Herbert A. Bosch, of Concordia

Church, Buffalo, also spoke recently on increasing the efficiency of the synod.

Through the efforts of Pastor Paul Hoover, of Grace Church, an organization of all-Lutheran Brotherhoods has been effected. At the initial meeting held at Zion Church in February, a Long Island lecturer and traveler, Dr. Leon Vernon Kofod, spoke on "Glamorous Guatemala."

RECENTLY released figures on 1948 stewardship show that Holy Trinity and Reformation congregations (Buffalo and Rochester, respectively) are again the two largest contributors. Both paid their double apportionment in full; the latter overpaid. Percentage-wise, one of the smallest congregations—St. John's, Victor—led. Holy Trinity Church, Endicott, led the synod by giving 245 per cent of its apportionment quota.

HOWARD A. KUHNLE

OHIO

Art Exhibit Promotes Brotherhood

TOLEDO—During the past two weeks, art has been uppermost in the minds of Toledo citizens. The city's Art Museum exhibited fifty-million-dollars worth of European masterpieces; 100,000 persons attended.

Among the viewers were some 40,000 Toledo school children. It was quite a sight—all those children. Black and white, red and yellow, filed by each painting and exhibit. The appreciation on the face of each, the sighs and the awe-filled voices of each, and the wonder in each eye—were identical. Pigment made no difference.

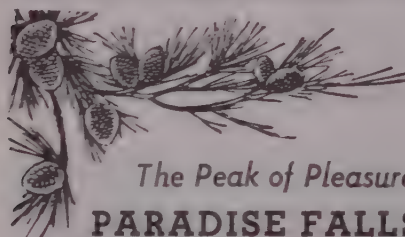
Augsburg Church now has its long-awaited pipe organ. It was used first on March 27. The builder gave a recital in the afternoon to a packed house of music lovers. Dedication will take place as soon as the interior of the church can be redecorated.

MEMBERS of Hope congregation finished their church when they dedicated the recently erected steeple and installed the bell on March 27. Dr. George W. Miley preached.



**MEMORIAL
PAINTINGS**

JOHN KROGMANN
ARTIST
616 Gostlin Street
Hammond, Indiana
Studio 3



The Peak of Pleasure
PARADISE FALLS

OPEN MAY 27 — SEPTEMBER 10

• A vacation paradise for the family amid the beauties of nature. Congenial, Christian environment for relaxation and recreation. Delicious food. Swimming, boating, fishing and delightful hike excursions to cool, refreshing falls. Planned recreation for all ages including games, musicals, lectures, strawrides, dancing. Inspiring Sunday Church services. In the heart of the Poconos, 10 miles north of Stroudsburg, on Route 90. Write today for rates, reservations.

ALFRED T. MORRILL, Mgr.

PARADISE FALLS

Lutheran Association

PARADISE FALLS, MONROE COUNTY, PA.

HOLY TRINITY and OUR SAVIOUR congregations expect to begin erection of new church buildings in the early summer.

THE REV. J. EDWARD DINKLE resigned the pastorate of St. Paul's, Temperance, Mich., to accept a call to Auburn Church, Springfield. Pastor Dinkle closed his work at St. Paul's April 24, began work at Auburn May 1.

THE CONFIRMAND RALLY at St. Lucas' Church on April 3 was one of the eight held in the synod on the same date. About 200 of the 300 confirmands of Toledo and near-by churches attended. The Rev. J. Albert Updegraph was liturgist and the Rev. James G. Amos was the speaker. The Luther Leagues entertained the young people after the service.

MEMBERS of two Wittenberg Women's Guild chapters have been active. The Tri-County chapter met in First Church, Bellefontaine, recently with 42 present. Dr. Robert G. Remsburg, of the college, was chief speaker.

THE VAN WEIT chapter met in St. Mark's Church to hear Pastor Donald Fauble of St. Paul's Church, Paulding, speak on "Two Needs in Education." Mrs. C. D. Akom, president, presided.

A MISSIONARY CONGRESS was held in Redeemer Church on April 3. More than 250 women heard Student Daniel Chu, a Chinese student at Hamma Divinity School, son of the first ordained Lutheran minister in China. He was a colonel in the Chinese army for six years. The topic, "Mobilized for Action," was discussed by Mrs. John Slater. The sound film *Letter from China* was shown.

F. E. STROBEL

WASHINGTON-OREGON President or Mission Developer?

ONE OF THE MAJOR CONSIDERATIONS for delegates to the Pacific Synod sessions at Trinity Church, Everett, Wash., this month will be the problem of whether to elect a full-time president or secure a full-time mission developer and director. Several

years ago, the synod voted that it would elect a full-time president at the 1949 convention, but the feeling inside the executive committee of synod is that the need is greater for a full-time mission developer.

Dr. Franklin Clark Fry, president of the United Lutheran Church, will be a visitor.

PACIFIC SYNOD has within its boundaries one of the greatest potential mission fields in the United States. Washington and Oregon have both grown even since the

THE EVANGELICAL LUTHERAN SEMINARY OF CANADA

WATERLOO, ONTARIO, CANADA

A Seminary of the United Lutheran Church in Canada.

For Catalogue and information write to:

Helmut T. Lehmann, President & Dean

GOWNS

PULPIT·CHOIR

CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
HOODS
EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.



ORDER BENTLEY & SIMON GOWNS
Through

UNITED LUTHERAN PUBLICATION HOUSE

POSITION WANTED: Organist-Director desires full time position. Recommendations and references furnished.—Address Box CB5, The LUTHERAN.

WANTED

Registered nurse for the care of the aged in the Lutheran Home of New Jersey, 225 East Main Street, Moorestown, N. J. Reply to Box CB 45, THE LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa.



GOWNS

FOR CHOIR AND PULPIT



Select Moore Gowns for an inspiringly beautiful appearance for years to come. Styles for adult, intermediate and junior choirs in many beautiful materials. Write for FREE Choir Apparel Style Book C20, Pulpit Apparel Style Book CP70. Ask for Budget Payment Plan.

Confirmation Gowns—
Rental or Sale

E • R • MOORE CO.

932 Dakin St. 11 West 42nd St.
Chicago 13, Ill. New York 18, N. Y.

It's a Big Step!

From high school to a college education
From life at home to living with others
From supervision to responsibility

Marion College

*"The only junior college in the United
Lutheran Church"*

Teaches how to study
Gives careful supervision of social
growth

Provides opportunity for character
development

IN DISTINCTIVELY CHRISTIAN ATMOSPHERE

Courses in—liberal arts, home econom-
ics, pre-nursing, pre-social work,
pre-church work, merchandising,
business, pre-technician, music,
speech, church music.

For information write—

The Rev. Henry E. Horn, President
Box K, Marion, Va.

close of the last war. Due to lack of pas-
tors and mission congregations, many Lu-
therans are lost to the church. For this
reason, synodical leaders are emphasizing
the problem.

THE HOME MISSION FUND, established in
1948, is already proving most beneficial.
Last July members of a Sunday school at
Stella, Wash., found their property com-
pletely wiped out in the Columbia River
flood, were assisted by a loan from the
Fund. Churches, realizing the importance
and value of it, are setting \$800 as the 1949
goal for contributions.

SYNOD PRESIDENT L. H. Steinhoff has been
appointed regional director for the west-
ern ULCA for CHEY.

ACCORDING to Synodical Statistician Theo-
dore A. Jansen, the synod enjoyed an in-
crease of about 1,000 confirmed members
in 1948. There are now 35 congregations,
an increase of three over the number in
1947. Property valuation has passed
\$1,000,000; total expenditures for 1948 were
over \$336,000—just below an average of \$45
per confirmed member.

Last year, the Pacific Synod stood ninth in
the ULCA for percentage giving on Lu-
theran World Action quotas with 108 per
cent subscribed. This year, pastors and lay-
men are aiming at 125 per cent!

PACIFIC was one of three ULCA synods
to meet in full the double apportionment
last year. Proof that the 1949 apportion-
ment campaign will not falter comes from
one pastor—"even though many of my peo-
ple were out of work for quite a while
after Christmas, their gifts to the church
continue generous. Those who couldn't
maintain their pledges made them up
quickly when they returned to work.

AN OUTSTANDING Pacific Synod layman,
Herbert S. Brix, died recently. A member
of St. James' Church, Portland, he was a
church councilman, a member of synod's
executive committee, a member of the
Longview Hospital board of directors and
served on the committee planning the West
Coast Seminary.

PAUL WILLIAM FUNK

The Lutheran

DECEASED

Mrs. John M. Wenrich

Mrs. Jeannette Meyers Wenrich, 82, widow of the late Pastor John M. Wenrich, died Feb. 15 at her home in Stoutsville, O. Born at Stoutsville Aug. 4, 1866, she was married to Pastor Wenrich while he was pastor of the Lutheran Church in that community. She subsequently lived in Wapakoneta and Columbus, O.

Surviving is her daughter, Jeannette.

The funeral service was conducted Feb. 17 in Trinity Church, Stoutsville, by the Rev. H. Burr Drum, pastor loci, assisted by the Rev. Russell Olson, Columbus. Interment was at Stoutsville.

CHANGES OF PASTORATE

NORTH CAROLINA SYNOD

BOGGS, J. RUSSELL. From Liberty parish, N. C. To Cedar Grove Church, Leesville, S. C.

FISHER, C. P., Jr. From Prosperity Church, Concord, N. C. To St. James' Church, Rockwell, N. C.

KEPLEY, ROBERT H. From Holy Comforter Church, Belmont, N. C. To St. Paul's Church, Newton. RFD, Newton, N. C.

MISENHEIMER, E. L. From St. James' Church, Rockwell, N. C. To St. Mark's Church, Mooresville, N. C. 235 N. Main St.

PETREA, B. E. From Union Church, Salisbury, N. C. To Forsyth parish, Rural Hall, N. C.

SIGMON, R. B. From Granite Falls parish, N. C. To Liberty parish, Liberty, N. C.

SOUTH CAROLINA SYNOD

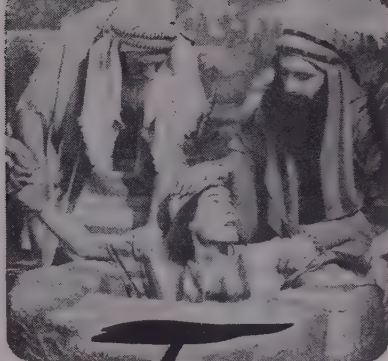
FRITZ, CHARLES E. From Ebenezer Church, Columbia, S. C. To Home Mission field, Atlanta, Ga.

WESTERN CANADA SYNOD

QUERENGESSER, ALVIN G. From Valbrand parish, Saskatchewan. To Brightview parish, Brightview, Alberta.

SCHOEPP, LOUIS F. From Brightview parish Alberta. To Thorsby parish, Thorsby, Alberta.

May 4, 1949



"LIFE OF Joseph"

in
beautiful
color
film strips



The beloved story of Joseph, the shepherd boy who became ruler of Egypt, now can be taught with new effectiveness through these five film-strips produced by Cathedral Films. The Old Testament story is vividly and authentically presented in full color photographs. Children will learn with delight. Adults will enjoy seeing the all-time favorite story of Joseph and his coat of many colors.

1. JOSEPH SOLD INTO EGYPT
2. FROM PALACE TO PRISON
3. JOSEPH'S DREAMS COME TRUE
4. JOSEPH MAKES HIMSELF KNOWN
5. THE FAMILY REUNITED

Order from
your church
supply house
or send to

Each colorstrip . . . \$5.00
All 5 colorstrips . . . \$22.50
Black & white strip . . . \$3.00
All 5 b & w strips . . . \$12.50

Cathedral Films
1970 CAHUENGA BLVD., HOLLYWOOD 28, CAL.

The THIRD STRIKE

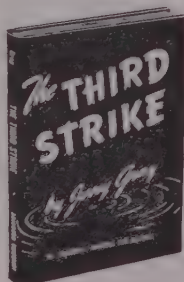
by Jerry Gray

This is an alcoholic's own story—brief, tragic, powerful—a story of desperation and despair. Every word attests the truth of Jerry Gray's own anguished cry—"This drinking business needs more than laws or men or doctors to solve it. . . . It is a sickness within the soul!"

A challenge to humanity—an appeal from a defeated soul—a book of dramatic, imperative timeliness.

"It haunts and inspires me. An important document as well as a human story."

—Dr. William L. Stidger



\$1

At your
Bookstore

ABINGDON-COKESBURY PRESS

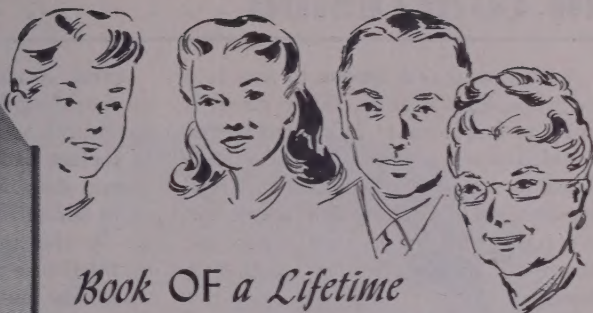
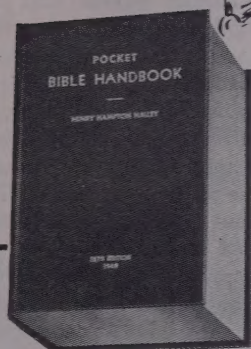
ASSIGNMENT OF CHAPLAINS

KEELER, ROBERT J. From Hq. XXIV Corps, Office of the Chaplain, APO 235, c/o PM, San Francisco. To 118th Station Hospital, APO 24-5, c/o PM, San Francisco, Calif.

ULC CALENDAR

MAY

9. WMS Convention, Southern Conference, Pacific Synod. St. James' Church, Portland, Ore.
9. Kansas Synod Brotherhood. First Church, St. Joseph, Mo.
- 9-11. Texas Synod. Redeemer Church, Houston.
- 9-11. Indiana Synod. St. Mark's Church, Evansville.
- 9-11. Michigan Synod. St. Paul's Church, Detroit.
- 9-12. Kansas Synod. First Church, St. Joseph, Mo.
- 9-12. Pacific Synod. Trinity Church, Everett, Wash.
- 10-12. WMS Convention, Kansas Synod. First Church, St. Joseph, Mo.
11. Commission on Adjudication. Muhlenberg Building, Philadelphia. 10 A. M.
- 12-16. WMS Convention, Ministerium of Pennsylvania. Emmanuel Church, Pottstown.
- 15-18. West Virginia Synod. Jackson's Mill.
- 16-18. Illinois Synod. St. Paul's, Evanston.
- 16-19. Ministerium of Pennsylvania. The Inn, Buck Hill Falls.
- 16-19. Midwest Synod. Our Redeemer Church, Wayne, Nebr.
- 16-19. Iowa Synod. St. Mark's, Davenport.
- 17-19. Northwest Synod. Resurrection Church, Milwaukee, Wis.
21. Brotherhood, Maryland Synod. Gettysburg, Pa.
- 23-25. Central Pennsylvania Synod. St. Matthew's Church, York.
- 23-25. Maryland Synod. Chapel of the Abiding Presence, Gettysburg, Pa.
- 23-26. Pittsburgh Synod. Bethany Church, Pittsburgh, Pa.
- 31-1. Parish Workers Conference. Ministerium, Central Pennsylvania, and Maryland Synods. Cape May Point, N. J.



Book OF a Lifetime
... *FOR a Lifetime*

18th Edition
764 Pages
150 Photos and Maps
Size 4¼ x 6½ x 1½ in.

Halley's Pocket Bible Handbook

LOVED ALIKE BY YOUNG AND OLD

An ABBREVIATED BIBLE COMMENTARY, with Notes on every book in the Bible, and Ancient History Side-Lights; also ARCHAEOLOGICAL DISCOVERIES which confirm or supplement the Bible; HOW WE GOT THE BIBLE, formation of the Canon, Apocryphal Books, Ancient Manuscripts, Translations, etc.; and AN EPITOME OF CHURCH HISTORY, Early Church Fathers, Persecutions, Rise of the Papacy, Luther, and Reformation. Nothing published has anything like as much practical Bible information at its size, or price. Especially valuable for Sunday School Teachers and Bible Students.

Read these Comments

WALTHER LEAGUE MESSENGER (Lutheran): "We are happy to recommend it to our readers . . . As a stimulus to private Bible reading and as a guide to group Bible Study, it merits wide use in our circles."

AMERICAN LUTHERAN, Dr. A. W. Brustat: "One of the finest comprehensive guides to a cursory study of the Bible. Packed full of valuable information. An excellent book for Bible classes. Ought to hold an honored place on the pastor's book-shelf."

AUGUSTANA QUARTERLY (Lutheran), Dr. Oscar Olson: "I know of no book more serviceable for Bible readers than this handy volume."

THE PROTESTANT VOICE: "The best small Biblical commentary in the English language . . ."

DR. W. P. HIERONYMUS (Lutheran), President, Midland College, Fremont, Nebr.: "A very fine, big, little book; a veritable storehouse of information on Biblical matters which I am happy to recommend particularly to our pastors and Church School teachers."

UNITED EVANGELICAL ACTION: "This book . . . is packed with more accurate, vital, usable information than can be found in any book its size anywhere. It should be in the hands of every preacher, church leader, Sunday school teacher and Bible lover in the world."

MOODY MONTHLY: "An astounding amount of related material makes this big, little book a real compendium for Bible students."

This Edition is Published only in Cloth Binding. Price, \$2.00.

Order from your bookstore

H. H. HALLEY, BOX 774, Chicago 90, Illinois

In conclusion

A MAN WHO CAN AFFORD to live in a good house on a quiet, shady street is likely to forget about folks who live in tumbled-down shacks. It was quite a shock to some U.S. senators and representatives to discover this month that in almost every American city there are swarms of people crowded together in slums.

When editors of Protestant magazines were in Washington last month Senator Paul Douglas of Illinois showed us his collection of pictures of slum areas. He had used the pictures in the Senate in campaigning for a billion-dollar federal housing bill. Also he took four of his fellow-senators on a walk around a six-block section of Washington within a stone's throw of the Capitol.

It's hard to believe such places exist. Philadelphia, for instance, has a mile-square area where 72,000 people live in houses that are ready to fall down any time. In 10 years 856 houses in this area did collapse. I haven't been in any of these rickety places since my days as a newspaper reporter, but I can't forget them.

THE IMPORTANT THING is what happens to the people—especially the children—who live in such places. Senator Douglas spoke of "millions of people huddled together in body-weakening and soul-depleting slums." He told the Senate these areas are "a moral cancer, a health hazard, and an economic loss."

Replacement of slum dwellings with decent houses at a rent low enough for poor people to manage (\$27 a month) can't be done as a private investment. It hasn't been done because it isn't profitable. Only public funds can finance a large-scale program.

AFTER A STORMY BATTLE that lasted until midnight of April 21, the Senate passed the housing bill that is intended to replace 810,000 sub-standard dwellings in six years. They will be built in cities and in rural areas all over America—IF the housing bill is also passed by the House of Representatives. That's where the bill may die, as bills like it did die in 1946 and 1948.

This is a proper time for Christian citizens of the United States to go into action. Why not take a walk through the poor sections of your town or city some evening this week? Figure out how much chance there is of real-estate promoters doing anything about replacing the hovels you see with good houses to rent at \$27 a month.

Study up on the close relation between poor housing, crime, and disease. You might even look into the serious problem of city churches in staying alive in neighborhoods which slump deeper and deeper into poverty. When you get all your facts and impressions together, "write a letter to your congressman."

THERE ARE fellows with a lot of money to spend who will be talking with your congressman in the next few weeks. Some of them represent owners of slum property who make considerable profit by crowding rent-payers into decrepit buildings on which they never make repairs. Others are looking out for the interests of people who build houses to rent for \$100 or \$200 a month.

We Christians should fight hardest of all to get some help for the poorest people. Let's tell our congressmen what we think about the housing bill.

—ELSON RUFF

*Every
minute . . .*



. . . of each day correspondents in the United States, Canada and sixteen foreign countries are covering all the sources for news . . .

. . . to bring you on-the-spot news coverage of *your church* throughout the world . . .

. . . news that is important to you as a Lutheran . . .

CHURCH NEWS *almost as soon as it happens!*

Every Week in

The LUTHERAN



College-Community Symphony Orchestra
J. J. Nehez, Director

CARTHAGE COLLEGE

- CULTURE
- REFINEMENT
- SPIRITUALITY

A LUTHERAN SCHOOL FOR LUTHERAN YOUTH

Members of the ULCA should write
for the special Lutheran scholarship
available at Carthage College

Enroll now for term beginning Sept. 6, 1949

Erland Nelson, President

Carthage, Illinois

Augustana Theological
Seminary Library
Rock Island Ill
Apr 1950